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The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLV.

JACKSON, MISS., December 13, 1923

NEW SERIES
VOLUME XXV. No. 50

Seventh Day Adventists are said to have a missionary for every 110 members. They are tithers.

The Ninth International Convention of the Student Volunteer Movement will be held at Indianapolis December 28 to January 1.

A note from Pastor W. M. Fore of Iuka tells of the passing over of his dear wife on November 24th. Her death occurred at the Baptist Hospital in Memphis, leaving a little boy two days old. May the Lord draw very near to the bereaved.

There were 22,165 manuscripts received in the contest by those writing the best practical plan by which the United States may co-operate for world peace. Mr. Edward W. Bok will give \$50,000 to the one writing the manuscript adjudged to be best.

Mrs. Helen Barrett Montgomery has made a new translation of the Four Gospels which will be sold by the American Baptist Publication Society for twenty-five cents. It is said to be in dignified, readable modern English, throwing new light on many passages.

Two people in New York have given the American Baptist Publication Society contributions toward providing an airship for colportage work. If somebody would give an airship and a chauffeur to Brother Lightsey he would soon have Baptist Records in every neighborhood in Mississippi.

The Story of the Bible by Van Loon, which the Baptist Record condemned in a recent review has been treated at great length in the Sunday School Times and in The Watchman Examiner, both of which papers show it up to be a very silly and inaccurate portrayal of the Bible stories. More than this it is shown to be a diabolical attempt to destroy faith in the Bible.

Baptists of Philadelphia to honor Dr. Russell H. Conwell on his eightieth birthday decided to build a Baptist wing to Greatheart Hospital. Every one desiring to show his appreciation of the life and work of Dr. Conwell, the author of "Acres of Diamonds", may send \$1.00 or any amount to Levi L. Rus, treasurer, care Philadelphia National Bank, Philadelphia, Penn.

At a recent meeting of the trustees of Mississippi Baptist Hospital, Mrs. D. C. Simmons of Utica was made President of the Board, Dr. H. M. King Vice President, Mrs. J. M. Hartfield Treasurer and Mrs. Z. D. Davis Recording Secretary. Dr. King, Mrs. Hartfield and Mrs. Davis were appointed as the Executive Committee and entrusted with the duty of securing a Superintendent, as Dr. Curry retires on January 1st.

Pastor Selsus E. Tull of the First Baptist church of Pine Bluff, Arkansas, has just closed a two weeks meeting with his church in which he did the preaching himself. There were 141 additions to the church, 81 for baptism. On the afternoon that the meeting closed, December 2nd, 118 men of the church took the Every-Member Canvass of the Church for the Budget for 1924 for the running expenses of the church. The budget called for \$14,500.00. The canvass was made in two hours and the returns showed more than 700 individual subscribers secured with a total of \$15,000.00.

SOUTHERN BAPTIST RELIEF DAY

JANUARY 13, 1924

AUTHORIZED BY
SOUTHERN BAPTIST CONVENTION

Evangelist Wolfe and Pastor Lamb worked together in a meeting at Moberly, Mo. There were 91 additions to the church.

Marks has now a noon prayer meeting for men and another weekly for women as one result of the recent revival in the Baptist church.

Pastor R. Q. Leavell, who recently went from Oxford to Lawrenceburg, Ky., has just baptized twenty people and had a meeting great in other ways.

Pastor Carter resigns at West, effective January 1st. His home is at Clinton and his work has been so scattered that he is planning to work in a new field.

A Mississippi girl was proclaimed the healthiest girl from any state in America in a competitive examination in Chicago last week. She is Miss Gladys Hughes of Moorhead. The healthiest boy is said to have come from Colorado.

Nine additional deacons were ordained at the First Church, Tupelo, last Sunday. They are W. E. Bullard, Rex Reed, F. R. Robertson, R. L. Merritt, C. P. Mattox, Dr. J. A. Stacy, J. R. Pegues, Sam H. Long and W. C. Adams.

Dr. Geo. W. Truett of Dallas has promised to be at the Mississippi State Sunday School and B. Y. P. O. Convention which meets this year in Jackson. Mr. Robt. H. Coleman, also of Dallas, will lead the singing. Other speakers are now being arranged for. The meetings will be held March 18-20, beginning on Tuesday night, in the big new Auditorium in Jackson. This room will hold 4,000 people and it will be full from center to sides.

Secretary D. M. Nelson, Mr. Claude Bennett and Dr. J. W. Provine have been attending the Southern Association of Colleges at Richmond, Va. A telegram from Prof. Nelson brings the tidings that Blue Mountain College and the Woman's College at Hattiesburg have been placed on the Recommended List, which means that their graduates may teach in all high schools without limitation or prejudice. They still lack the necessary endowment to place them on the list of standard colleges.

On December 16 Dr. A. U. Boone concludes twenty-five years in the pastorate of First Church, Memphis, and seems to be just beginning. It is a wonderful record and the church proposes to celebrate it in a worthy way December 12-16. Wednesday night is First Baptist Church night, Thursday is Denominational Night, Friday is Friends Night. Sunday the pastor will preach the Anniversary Sermon, and Sunday night's sermon will be by his son, W. C. Boone of Owensboro, Ky., who was licensed to preach by the First Church, Memphis.

Brother J. B. Polk has been called to and has located at Alto, Louisiana. They will find him a good preacher.

It is said that a field for full time work has been provided for Pastor R. L. Bunyard at Hermonville and adjacent churches.

Dr. Jno. A. Earl resigns the care of First Church, St. Paul, Minnesota, to become one of the editors of The Baptist, published in Chicago.

The Southwestern Seminary is issuing now a weekly paper, "The Baptist Propeller". Here's hoping that it may keep the machine a-flying.

It is said that Brother R. L. Breland has been called to Coffeerville and Duck Hill churches. If he accepts they will find in him a true leader.

Dr. M. K. Thornton has been called to Poplarville church. He is a Mississippian who has done good service in Texas and Alabama, being pastor of Bessemer and Russellville churches in the latter state. He is affectionately remembered also as pastor at Starkville and Main Street Church in Hattiesburg.

The Word and Way urges correspondents not to abbreviate their words, spelling them out in full; but to abbreviate their articles, making them short and readable. Two good suggestions. We have had to throw away some good articles simply because they are so long that nobody would read them.

Mr. and Mrs. J. L. Blankenship (whose permanent address is 703 Slaughter Bldg., Dallas, Texas) are at present singing for a revival meeting with the First Baptist Church, Mart, Texas. Pastor W. H. Sims is doing his own preaching. The Blankenships have just closed a gracious meeting at Marks, Miss., in which the new pastor, Rev. C. T. Johnson, did the preaching. There were 73 additions to the church.

The Baptist Witness is of the opinion that better preparation should be made by those attending a district association in order that they may have something definite and worth while to say. For this the committees should be appointed a year in advance, the program prepared and printed in advance, the moderator and others should see that there is no time wasted in quibbling or in doing nothing or waiting for somebody to do something, and the meeting should be well advertised before hand.

The Baptist Record ought to be made more and more the forum for exchange of ideas and for suggestive, constructive criticism. The new year 1924 will soon be here and we invite you, to make it the medium or messages to the brethren on matters that ought to be thought through. It is the only vehicle for information and inspiration that is intended for all the Baptist people of Mississippi. If you see something good in the Record that provokes you to study then give to others the benefit of your thought. The last word has not been said on any subject yet. If you see something in the Record that is not as good as it ought to be, then there is your chance to say what ought to be said in the way it ought to be said. Don't play solitaire with your thoughts.

"BEWARE OF COVETOUSNESS"

The words of our Lord Jesus Christ, recorded by Luke, chapter 12, verse 15, "Take heed and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth."

"Thou shalt not covet thy neighbor's house; thou shalt not covet thy neighbor's wife, nor his man servant, nor his maid servant, nor his ox, nor his ass, nor anything that is thy neighbor's."—Ex. 20:17.

"For we brought nothing into this world and it is certain we can carry nothing out. And, having food and raiment let us be therewith content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which, while some coveted after, they erred from the faith, and pierced themselves through with many swords."—1 Tim. 6:7-9.

Paul in his letter to the saints and faithful brethren in Christ at Colosse, warned them against "Covetousness, which is idolatry."—Col. 3:5.

Covetousness, the offspring of selfishness, and declared to be idolatry, is found in humanity, from cradle to grave, and is the greatest, most outstanding evil of our day. It is utterly blind to the rights and welfare of others and prompts, not only the acts of dishonesty, but to robbery and murder.

The insatiable greed and grasping for earthly gain hardens the heart and weakens and oft destroys sympathy and benevolence.

A selfish, covetous life affords no happiness in time, and no ray of hope for the happiness in eternity.

"Take heed and beware of covetousness."

—C. M. Sherrouse.

EVOLUTIONARY TEACHING DEAD

Now since the Texas people have put the teaching of evolution under the ban, it seems that it is time to turn our attention to teachers in our denominational schools. After all that has been said against the doctrine of evolution, it is just as dangerous to have in our schools those who are wrong on the doctrine of re-creation as it is to have teachers who are wrong on the doctrine of creation. There are those teaching in Baptist schools who believe that baptism is essential to salvation; others who believe that the blood of Christ does not atone for all of man's sins; others who believe that a man is saved partly by his works and partly by the atonement of Christ; and yet others who believe that the christening of infants in some way confers upon the child the fatherhood of God.

But we have not lost confidence in our people. We believe that in Mississippi there is a better day ahead of us; that our schools are going to have a clear ring about them; and that they shall carry out the purposes for which they were established.

There is also a practical advantage by having all of our teachers from the Baptist denomination. If they are what they should be, at least one-tenth of their contributions will go into the work of the local church and of the Baptist denomination. While we have no bitter feeling towards people of other denominations and would not in any way throw stumbling blocks in their way of progress along the lines which their consciences guided by the scriptures, lead them, yet we believe that to have the strongest denominational constituency that all important posts should be manned by those who have a heart conviction in regard to the teachings of the denomination. This principle obtains not only in the Baptist denomination, but in all denominations. You have to believe a thing from the heart before you can put your whole soul into it. After all, there is no harm in being as honest as you can with yourself, as well as with other people, with your own denomination as well as with other denominations.

"COMPLETE SALVATION"

By A. D. Muse, Evangelist
(Member Blue Mountain Evangelist)

We were sitting in the parlor waiting for dinner to be called. A lady, an active member of the Episcopal Church, and I were alone. Other company expected had not arrived. The conversation had drifted into religious lines. The lady said, "Brother Muse, I try to live right. I try to be a Christian. I get up of mornings and say my prayers. I start out to live right today. Directly two of the children get into a fight. Baby turns over the churn and spills the milk. Husband comes in cross, one of the children hurts himself. I get worried and fretted and nervous, and lose my temper—Brother Muse, I have tried so much, I have just decided I can't save myself."

I said, "Thank God, Mrs. Blank; you are the first person I have found in a long time just exactly ready to be saved. For as long as you are trying to save yourself you are lost. Why should you try to save yourself if you were saved? If you are not saved, then you are lost. If you are not lost, then why try to save yourself? Why try to be saved? Every person trying to be saved is lost."

"Well, Brother Muse, I never heard such strange talk. Please explain."

Then I picked up the Bible and turned to Romans 4:5. "To him that worketh not; but believeth on him that justifieth the ungodly his faith is counted unto him for righteousness."

"What does that mean?" she asked.

"Read the first clause."

She read: "To him that worketh not."

"What does that mean?"

"I don't know."

I said, "Let me illustrate. Did you ever have a very sick child?"

"Yes."

"What did you do when the doctor came?"

"I turned the case over to the doctor."

"Then that is exactly what Paul said do."

But I saw it was all blank to her. I said, "Some friends once carried me out on a hill side for a sleigh ride in the snow. When they got me placed they said, 'Now don't you try to run it.' I said, 'You needn't mind.' I folded my hands. They gave a shove. Down the long mountain side it came. When I got to the bottom, the crowd was having much sport at my expense laughing at my fright. Just then someone yelled 'Look out!' As we looked up a young lady who had the speed mania had reached out her hand and pulled against a bush to make the sleigh go faster. The shove turned the sleigh sideways with the hill, and the sleigh and the young lady came tumbling down together. She tried to run the sleigh. Now Paul says, 'Fold your hands. Don't try to do one single thing. Believe on the Lord Jesus Christ. Turn it all over to him.' But of him, are ye in Christ Jesus, who hath been made unto us of God, wisdom, righteousness, sanctification, and redemption." 1 Cor. 1:30. Now Mrs. Blank, throw yourself upon Christ; accept the fact of His death, His offered life, His blood as the condition of your acceptance of God. His righteous character and conduct is put over to your account. You stand in Him. You are accepted in Him. There is no unrighteousness, sin nor fault in Him. You are standing in Him. You are resting upon Him. He is put over to your account, and your account is settled."

A few nights later she sat in the services. She came up after the services and said, "Brother Muse, I am the happiest and yet the most miserable soul you ever saw. I know I am saved. I am accepted in Him. I fear Hell no more. But Brother Muse, I just can't live like I want to."

I said, "Thank God, you are just now ready for a victorious life. Quit trying to live right."

"But Brother Muse, I never heard such strange doctrine. You said, quit trying to be saved."

I said, "Well, you quit, didn't you?"

"Yes."

"You are saved, aren't you?"

"Yes."

"Then quit trying to live right."

"Well, what will I do?"

"Let Christ live in you." Gal. 2:20. "I am crucified with Christ." You understand that, don't you?"

"Yes, I certainly do."

"Nevertheless I live; yet not I, but Christ liveth in me; and the life which I live in the flesh I live by the faith of the Son of God." Now Mrs. Blank, you were saved by faith, weren't you?"

"Yes, sir."

"You quit trying, didn't you?"

"I certainly did."

"A sense of relief, rest, safety and salvation came, didn't it?"

"Yes, sir."

"Now Mrs. Blank, let Him by faith live in you. In Christ we died substitutionally to the penalty of sin; in Christ we live experientially the victorious life over sin."

The last time I saw her, as I left the city, she said, "Brother Muse, you will never know the happiness, the calm you have helped me to find in Jesus Christ as my Savior from the penalty and my Savior from the power of sin."

That is God's method. Christ paid the penalty, and Christ lives in us, the power over sin.

Vicksburg, Miss.

NORTH CHINA MISSION

American Southern Baptist Convention
Liaochowfu, Shantung Province,
China, Oct. 9th, 1923.

Dear People in the Homeland:

For several years the North China Mission has planned opening Mission stations in Manchuria, and the Foreign Mission Board promised funds, but largely due to the insufficient number of missionaries at the established stations in Shantung, work in this great Manchurian field has been delayed. But at the recent annual meeting of our Mission we were asked to take charge of the work in Manchuria, beginning with next year, and to move over there just as soon as new missionaries can be provided to take over my evangelistic work here at Liaochowfu, and to succeed Mrs. Leonard in her orphanage work. We hope to move over next year, and make our headquarters at Harbin, in North Manchuria.

The Chinese Baptist Churches of Shantung, through their Home Mission Board, have for years conducted work at a number of important centers in Manchuria. This work, blessed of God, has grown, and the Association urged that missionaries be sent over immediately to help the Chinese leaders in Bible instruction and leadership. To partly meet this need and to present the claims of the Association the writer was asked by the Association to visit the churches in Manchuria this spring. We take this opportunity to make a report of this trip, the most enlightening and one of the most fruitful I have made in China. Dr. W. B. Glass of Hwanghsien accompanied me as far as Harbin.

The first place visited was Dalney, the large port at the Southern end of the South Manchurian Railway, a thriving city of 40,000 Japanese and nearly 100,000 Chinese. The Association and the Church there (membership of 100) support an evangelist and a Day School in Dalney. Every night while we were there the chapel filled to overflowing with eager listeners as we preached far into the night. During the day we visited Christians or conveyed to others greetings and letters from friends in Shantung. Three of those who had heard of the Orphanage at Liaochowfu volunteered a contribution of \$100.00, and promised to raise \$200.00 more among their friends. At Sawhookou, a new growing town near Dalney, our party divided up and preached to crowds on the streets and in the chapel.

We received a warm welcome at Chinchow, an old city around which famous battles were fought

during the Russo-Japanese war. Here a band of believers and a faithful evangelist continue strong in the Lord and are making progress although this is a hard field.

From here we went to Newchwang, a large city at the mouth of the big Liao River, down which great quantities of grain and beans come for foreign export. This is a wicked city, but we have never preached to more earnest, responsive Chinese. A Chapel has just been rented here and all at any time one begins singing. This is a new work, but a few Baptists here make a good beginning for a church, and the two evangelists look to the future with great hope.

A high tide from the Gulf of Pechili carried a boat which had engaged rapidly up the river to villages where a few years ago two churches were organized. The Christians there were glad to see us and the evangelist who had labored under great difficulties, wrote for joy. We were able to give much help to these people, but they greatly need spiritual help and better leadership. Fifteen were added for baptism and arrangements were made for opening another Sunday School.

After a visit of one day at the old city of Mukden, population 250,000, where we were shown over the big Danish Presbyterian Hospital, schools and theological seminary, we continued our journey northward on the modern equipped South Manchurian Railway to Harbin in the far north. The mountains in the south became rolling country as we journeyed northward, and finally we found ourselves in great fertile plains. Harbin is in the center of the northern half of Manchuria.

In this large city a Baptist Church of forty members was organized year before last. These with the two evangelists of the China Association have worked faithfully, and a number of promising enquirers were waiting baptism. It was a pleasure to baptize 20 of these and to receive a contribution of \$275.00 for the Association work. Every evening the chapel was filled. A number professed faith and not a few will be ready for baptism in the fall. We have visited no place in all the bounds of our North China Mission where the prospects are more promising.

From Harbin I continued on north to the city of Heilungkiang, the capital of Heilungkiang Province, near the Siberian border. Dr. Glass returned from Harbin to Shantung. The only mission work in this large city of 70,000 population is a small independent church which meets at the home of a Mr. Ku. This man was converted while in the hospital of Pingtu, later went into business at Heilungkiang, moved his family there from Lanchowfu, and has become a prominent business man and an influential Christian. The Church, of which he is the leading spirit, has an evangelist and a Bible woman. Mr. Ku has often written urging that I visit this city and the church. Never have I received a more cordial welcome, and those people seemed to fairly hang on our words as we tried to open up for them the gracious gospel of their Lord. They beg that we move to Manchuria immediately, and that I bring Mrs. Leonard with me on a visit to them, for an American woman has never visited the city and they urge that we open work there. The city is progressive, having electric lights, telephones, a railroad, parks and automobiles, though it is far separated from China proper.

The city of Harbin, however, is to become the center of our work in Manchuria. It is the leading city on the eastern end of the Great Siberian Railway, which runs from Vladivostok on the Pacific across Russia to the Atlantic; it is at the northern end of the Manchurian Railway, and is on the banks of the "Mississippi of Manchuria," the large Sungari River, on which numerous modern steamships ply from the fertile plains to the sea. Manchuria is as yet only sparsely settled, but Chinese are moving in by hundreds of thousands, and Manchuria will be to China what the great West is to America.

The city of Harbin has a population of 200,

000 Chinese and 100,000 Russians. It has grown up in the last twenty odd years and is throbbing with life and progress. The Danish Lutherans began work there ten years ago, but are unable to meet the needs. With its growing Chinese and Russian population Manchuria and Siberia are regarded by many as the greatest opportunity for missions in the world today, and should become the next great Mission of Southern Baptists in the Far East; and now that through the providence of God we are to become the first missionaries of the Foreign Mission Board to this great Manchurian field, surely it is not asking too much to request your prayers on our behalf, and that the Foreign Mission Board may be able to secure funds and workers sufficient to meet this new opening for the spread of God's Kingdom.

Faithfully and cordially yours,

CHAS. A. LEONARD.

THE UNBELIEVER, Dead in Sins. THE BELIEVER, Alive to Righteousness.

Every human being is composed of a tri-unity, the body, soul and spirit. (1 Thess. 5:23. Heb. 4:12. Mat. 10:28.) The body was made. (Gen. 2:7.) The soul was created. (Gen. 1:27.) The spirit was given. (Eccl. 12:7.) The body is that part of man which is composed of matter. It is of itself passive. In other words, it is the house or temple in which the man lives. (John 2:21.) The soul is the emotional part of man, the seat of affections and desires. (Matt. 11:29. John 12:27.) The spirit is that part of man which thinks, believes, knows, plans, meditates and ponders. (Mark 14:38. Eph. 4:23. Col. 2:5.) Every living human being possesses this trio (body, soul and spirit) from the cradle to the grave.

God told Adam: "In the day that thou eatest thereof (of the forbidden fruit) thou shalt surely die." (Gen. 2:17.) How did he die? His body was not dead, else he could not have breathed. His soul was not dead, else he could not have had the emotional feelings of love, hate, joy and sorrow. His spirit was not dead, else he could not have known, believed, thought, etc. So with his human body, his human soul and his human spirit alive and active for more than nine hundred years, then in what sense was he reckoned dead?

We will let the apostle Paul answer: "Dead in trespasses and sins." (Eph. 2:1.) So we see that he was alive body, soul and spirit; yet dead. This death has passed upon all men, for all men have sinned. With all men dead, how may they be made alive? Let Paul answer again: "As in Adam all die" (dead in sins) "even so in Christ shall all be made alive," alive to righteousness. The most important question is, How may a man who is dead in sins be made alive to righteousness? He must first become dead "to" sins. How? We will let Peter answer this time: "Who His own self bare our sins in His own body on the tree, that we, being dead to sins should live unto righteousness; by whose stripes ye were healed." (1 Peter 2:24.) Now if we who were dead "in" sins, through Adam, became dead "to" sins in our Substitute the Lord Jesus Christ, by healing all our sins, past, present and future, borne in His body on the tree of the cross; then how may we also be made alive to righteousness? We will let James answer this time: "And the scripture was fulfilled which saith, Abraham believed God and it was imputed unto him for righteousness." (James 2:23.) Now Paul again: "Now it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on Him that raised up Jesus our Lord from the dead; who was delivered for our offenses and was raised again for our justification." (Rom. 4:23-25.) "To declare, I say, at this time His righteousness: that he might be just, and the justifier of him which believeth in Jesus." (Rom. 3:26.) "For He hath made

Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." (2 Cor. 5:21.) Thus: the unbelieving sinner is dead "in" sins, with no righteousness, not having any substitute, while the believing sinner is dead "to" sins, and alive to righteousness in his Substitute, the righteous Son of God. "For ye are all the children of God by faith in Christ Jesus."

Oh! the peace that fills the soul by believing this truth. I wish everybody could see it.

J. E. HEATH.

A MESSAGE OF THE BAPTIST WORLD ALLIANCE TO THE BAPTIST BROTHERHOOD, TO OTHER CHRISTIAN BRETHREN, AND TO THE WORLD.

Stockholm, Sweden, July, 1923.

The Third Baptist World Congress, meeting in Stockholm, Sweden, July, 1923, and representing with few exceptions the Baptists of every country in the world, a constituency numbering nine millions of baptized members, and many millions of adherents, in view of world conditions, and resolutely facing the problems of the future, makes this declaration of Baptist principles and purposes to the Christians and peoples of the world.

We are, first and always, Christians, acknowledging in its deepest and broadest sense the Lordship of Jesus Christ, and devoted to Him as the Son of God and Saviour of the world. We rejoice that the spiritual unity of all believers is a blessed reality, not dependent upon organization or ceremonies. We pray that by increasing obedience to Christ's will, this unity may be deepened and strengthened among Christians of every name.

The Lordship of Jesus Christ

There are various ways of stating the fundamental Baptist principle. If we indicate the source of our knowledge, we say the Scriptures of the Old and New Testaments are divinely inspired and are our sufficient, certain and authoritative guide in all matters of faith and practice. As to the nature of the Christian religion, we affirm that it is personal and spiritual. We believe in the direct relation of each individual to God, and the right of every one to choose for himself in all matters of faith. A Christian's religion begins in the soul when personal faith is exercised in Jesus Christ, the divine Redeemer and Lord. As the Revealer of God to men and the Mediator of salvation, Jesus Christ is central for Christian faith. His will is the supreme law for the Christian. He is Lord of the conscience of the individual and of the church. Hence the Lordship of Jesus Christ is a cardinal teaching of Baptists. It excludes all merely human authorities in religion.

The Nature of Baptist Unity

We desire to impress upon our Baptist brethren in every part of the world the importance of Baptist unity at the present time. Accepting the voluntary principle in religion and regarding the nature of Christianity as a spiritual relation between man and God, we inevitably take the same attitude on questions of faith and conduct as they arise within the church. We hold fast to the freedom with which Christ has set us free, and this principle implies that we must be willing to love and to work with those who, agreeing with us on the main things and in loyalty to our distinctive Baptist principles have their own personal convictions upon nonessentials. All Baptist organizations are formed on the voluntary principle. None of these possesses authority over any other. All enjoy equal rights and autonomy within the limits of their own purposes.

Christian Unity

Baptists have ever held all who have communion with God in our Lord Jesus Christ as our Christian brethren in the work of the Lord, and heirs with them of eternal life. We love their fellowship and maintain that the spiritual

(Continued on page 6)

The Baptist Record

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R. B. GUNTER, CORRESPONDING SECRETARY
P. I. LIPSEY, EDITOR

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

THE BETTER WAY

The world's way is to seek the easier way, the way of least resistance, the way that requires the least moral effort and spiritual energy. God's way is to seek and to offer the better way irrespective of the cost or the difficulties. The world is always asking, "Do you think it is wrong to do this? Is there any harm in doing that?" That is essentially an unchristian, yes an anti-christian question and attitude of mind. The Christian does not ask how near he may come to sin without committing it; but how far he can get away from it; how much of it he can get out of his own life; how much he can save other Christians from, and how much of it he can destroy in the world.

There is a vast difference between the easier way and the better way. The easier way is always wanting to know how little of good we can do and get by with it; how small a percentage we can make in the Christian life and make a pass; how worthless we can be and yet squeeze into heaven. The better way, or the Christian way is looking exactly in the opposite direction. The only question it asks is how much can I do today for others; how close can I live to the Master, how can I make my life count for the most good in the world.

You will find what the Bible has to say about the better way at the close of the twelfth chapter of First Corinthians, which is the opening of the thirteenth chapter: "I show unto you a more excellent way." The Revised Version says, "A most excellent way", but there is a comparison, which is preserved in the word "excellent", which means something that goes beyond. It is our word "hyperbole", which means something thrown clear over or beyond, like an arrow shot beyond the mark. So many are satisfied to shoot below the mark, and sin is missing the mark, doing less than our best.

The essential quality of this better way is the element of love as the motive and propelling power in all our activity. Love will never be satisfied with just getting by, with just going through the motion, just beating the air, just making a pretense of obedience and service. It will never be content with anything but its best. When anybody asks the question, "Don't you think I can be saved if I don't do this or that?" or do you think this is essential to salvation, can't one go to heaven without doing that?" When anybody asks a question like this he reveals the utter absence of the Christian motive. He is seeking the easy way, and is not looking for God's way, the better way.

It is love that gives life and quality to every act of worship, or service, or obedience. If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal. If I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing. And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing. It is this that when the

cloak is taken away offers the coat. It is this that when forced to go one mile, make it two. This is the reason it is the better way. It is always seeking what it may do, not what it may get out of doing.

SELF EXPRESSION OR SELF REPRESSION

Perhaps the conjunction above ought to be "and" instead of "or". Well, let's read on and see. Every so often somebody remarks that education is a process of developing self expression. And now and then somebody makes self expression the chief end of religion. Recently we read an article from one of the higher ups in inter-denominational work in which the writer seemed to think that religion was simply the releasing of the forces of individual personality and allowing them such play and opportunity for expression as would bring to the surface and to maturity all the latent forces within a man.

All of this may sound good until it begins to take concrete form and you begin to see what he means by these general terms. The writer went on to say that the churches are beginning now to see that the social instincts of people, particularly young people, need to be given expression for the development of personality. This too need not sound bad when not expressed in more specific terms, but some will begin to raise their eyebrows when he goes on to say that not a few churches in order to afford these opportunities for social and individual development have found it expedient to provide dance halls for their young people where they may trip the light fantastic and get closer to each other. Right here some sober folks among us are going to shy a bit, begin to ask questions, shake our heads and ask to be excused.

But is not all this self expression? Is it not the giving concrete embodiment to natural impulses and desires? Is it not the working out of that which is within; the development therefore of the man? Well, Yes. Then hadn't we better retrace our steps a bit and see if we started out on the right theory? Is self expression the proper business of education? or of religion? or is self expression really the way to make men and women?

There be some doubtless who would not balk at the suggestion that dancing is a natural and proper expression of what is within a man or a woman. There are people who practice it and defend it; so they must be believers in self expression, even when that expression develops the animal within. That there are some who go to this length and even further may be judged from a statement of a professor in a state school in Oklahoma not so long ago. He is said to have told a class of young men and women whom he was instructing that the indulgence of the sex passion was natural and legitimate. Is this not according to the doctrine that self expression is the chief end of man? Is it not the natural termination of the unrestrained, unqualified belief in self expression?

Now here is what we are driving at: There are under every boy's hat and under every girl's permanent wave, or whatever she carries on top, there are two personalities. If you don't like it put in that form say there is a divided personality, with two distinct principles or tendencies contending for supremacy. This the Bible always recognizes and any man with common sense and a moral sense will see. There is a pull upward and a pull downward. Your better self may express itself freely and fully to your profit and preferment. All the moral and spiritual forces ought to be given free exercise and full capacity. They ought to be brought to their highest development and their full strength. This is half the process in the making of a man.

But there is another part of the man and that must be fought all the life through. Paul says, I buffet my body, beating it black and blue, and bring it into bondage, but by any means, after that I have preached to others I myself should

be rejected. It is what the Bible speaks of as mortifying the flesh, putting to death your members which are on earth. This is just as necessary to the making of character as self expression. It is just as necessary to kill the grass as to plow the corn. Indeed the killing of the grass is the cultivating of the corn. Self repression is as much a part of making men and women as self expression. This is the reason that religion and education go hand in hand. Religion is a necessity to education. The more education one has the more religion he needs. The more highly developed one is mentally, the greater is his need of development spiritually, for his own protection and for the protection of others. Children may be allowed to play with table knives, but only men should be allowed to handle a razor. A one sided education is dangerous. Self expression apart from self repression will get the whole world into trouble.

LENGTHEN THY CORDS AND—

The fifty-fourth chapter of Isaiah takes up the prophecy of the fifty-third and carries it to world conquest. The fifty-third closes with the victory of the suffering Servant. The cross leads to the crown. "He shall see of the travail of his soul and shall be satisfied. Therefore will I divide him a portion with the great", etc.

Then the fifty-fourth chapter takes up the victory song. The whole world shall be the field of his triumphs. Other nations are the objects of his love and the field of his operations. The knowledge of God and inheritance in his kingdom become the possession of ever widening circles of people and nations. From this on through the chapter, yes, on to the end of the book, the vision of the widening work of God is the prophet's inspiration and joy.

Isaiah finds it needful to exhort the people to keep pace with the purpose of God. He not only predicts the expansion, he preaches expansion. He not only foretells the purpose of God to win the whole world, he urges and exhorts his people to keep pace with God in his purpose. "Enlarge the place of thy tent; and let them stretch forth the curtains of thine habitations: Spare not, lengthen thy cords, and strengthen thy stakes." This is a great missionary appeal. It is doubtless one of those instances of which Peter speaks saying, "Concerning which salvation the prophets sought and searched diligently, who prophesied of the grace that should come unto you, searching what or what manner of time the Spirit of Christ which was in them did point unto, when he testified beforehand the sufferings of Christ and the glories that should follow them."

We are living in the age of greatest missionary activity since the first century. We are witnessing the spread of the knowledge of God and the triumphs of his kingdom as people have not known for nearly 1800 years. How glorious to live in a time like this! How much more glorious to have some part in it, to listen to the voice of God which says, "Lengthen thy cords." The gospel is breaking forth on the right hand and on the left. East and west the truth is making its way. This is no time for hanging back, no time for criticism and whining and drawing back. The purposes of God are in the forward push and his people will have his presence and his favor as they are in line with his forward moving purpose. We may not like the word drive, but God is making a drive today the world over. He is driving the beasts of the jungle from their lairs, those who prey upon the weak, and those who make selfishness and sensuality their hiding places. This is no time to strive about words to no profit, but to get in the chase to drive sin and ignorance from the world.

But there is a part of the prophet's exhortation we have not yet touched, and no part of the scripture can be left out without loss and injury. He did not stop with saying, "Lengthen thy cords." The work would be incomplete and insecure if left just this way. And God does not

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Anybody who has had a little experience in putting up tents will recognize the necessity of this part of the exhortation. Tents were common in Palestine and they not only had to make them bigger as the family or the business grew, they had also to make them secure as they grew. The expansion necessitated the strengthening of the stakes or tent pins. The bigger the tent, or the larger the cords, the stronger must the stakes be made.

Whenever there is a period of expansion of the Lord's work, there is sure to be somebody who gets uneasy about the proper method of doing it, or the soundness of those who are doing it. Far be it from this writer to criticize any such brother who in the loyalty of his soul feels it necessary to drive down the stakes of orthodoxy a little more securely. I am in entire sympathy with his jealousy for the Lord's truth or the Lord's prescribed way of doing the work. It is both common sense and Bible teaching, when you lengthen the cords to strengthen the stakes. They are going to be subjected to more strain. A collapse of a big tent is a much more serious affair than the fall of a little one. The bigger our work grows the more secure our faith should be in the great fundamentals of the gospel. It is the time to bring out the maul and the sledge-hammer and drive down the tent pins more securely. Particularly if you see a cloud coming up and the wind rising.

Of course the devil will get busy when he sees God's people busy. He will not suffer his territory to be invaded without making trouble. The prince of the power of the air will raise a storm and the forked lightning of false teaching and destructive heresy will threaten the overthrow of all our work. Take a few looks at the tent pins.

But perhaps a better way to strengthen the stakes is the cultivation of genuine godliness in life and character. Orthodoxy may be simply of the head. There must be a personal, vital appropriation of the truth which shall feed and strengthen faith and life. We need not simply to know as much about the Bible and to pray as much as our fathers did. We need to surpass them in these things. We are undertaking tasks which go far beyond their vision and their faith, then we need a faith and strength of grace and an endowment of the Spirit of God proportionate to our task.

We have little sympathy with the efforts of many to disparage this generation in comparison with that of our fathers. Except our righteousness shall not merely equal theirs but far surpass it, then many for whom we should labor will not enter the kingdom of God. How many who are old men and women today have heard their grandmothers say, "Children are not like they were when I was a child." Some of us are hoping that those who are children now may be strengthened in faith far beyond their fathers of today. The task is getting bigger and the men and women must grow to it and measure up to it. Let us try to fit ourselves and the coming generation for the growing problems and tasks which are and shall be upon us. God's best is yet ahead of us, and the biggest tasks are before us. Let's strengthen the stakes.

CAN BAPTISTS DO IT?

By Webb Brame

Baptists can do and are doing some wonderfully great and almost impossible things. But I am not speaking of that kind. Can our State Conventions exercise episcopal powers over the associations composing that body? We have recently done what Baptists "cannot do." The State Convention Board had many changes made not by the associations but by the Convention itself. Now, I am not posing as an authority on Baptist principles, but I do insist that we violated one of our most cherished fundamentals. We do not have to elect to the board the one chosen from his association (of course we do that), but we

surely cannot set aside the one chosen in regular manner and name another, saying to the associations, WE and not YOU choose your representative. It is a dangerous precedent, and a very unsafe tendency.

When a reconsideration of the resolution that brought this change upon us was asked, if only a brotherly spirit had prevailed, a few moments would have sufficed to have settled this particular phase of the situation, and we could have secured by another year what we did in much haste.

I cannot name all the qualifications of a board member, but it seems that we might begin with his being duly chosen by his association. Never to raise a complaint at anything done by my brethren, but I simply ask can Baptists do it?

WHY THE AGONY IN GETHSEMANE?

"That they all may be One: even as Thou, Father, art in Me, and I in Thee, that they also may be in Us; that the world may believe that Thou didst send Me. And the glory which Thou gavest Me I have given them; that they may be one, even as We are One; I in them and Thou in Me, that they may be perfected into One; and that the world may know that Thou didst send me, and didst love them as Thou didst love Me." John 17:21-23.

The seventeenth chapter of the Gospel according to John is pre-eminently "The Lord's Prayer."

It comes up in one soul-burning petition the object of His great mission on earth; and in the text it reaches the climax, with emphasis on the essential conditions of its successful prosecution. It sounds the keynote of the divine harmony and appeals to high heaven for union therewith in His church on earth.

The circumstances of the occasion made this prayer most solemnly emphatic and impressive; and an imperative command to all who with quickened conscience bear His Holy Name. It is worth while to consider them:

The great Passover had just been celebrated—that great memorial sacrifice which had come down through the ages, potentially recalling the salvation of the first-born, through the blood of a lamb—has at last reached the eve of its fulfillment—and now, the great Anti-type, the Lamb of God, is ready to make the great Atoning Sacrifice, from which His blood may mark the portals for all souls that would escape the eternal death.

His strenuously sacrificial life approaches the sublime awful culmination; the supreme trial is at hand; dark and bloody Gethsemane is lowering about Him; all the thunders and lightnings of fiery Gethsemane are gathering around to pour upon Him all the wrathful fury of the law.

Tomorrow comes His baptism of fire—the limit of suffering and sacrifice, the supreme high tide in the great war between Heaven and Hell; when in sympathy with its Lord in His unparalleled agonies, the earth shall tremble and quake; mountains shall burst asunder; the sun veil his face against the awful scene—and the mighty Son of God shall cry out the supreme anguish: "My God! My God! Why hast Thou forsaken Me?"

It is an hour of suspense; His work on earth is nearly done. Hear Him now: "My soul is exceeding sorrowful even unto death."

Was it not enough to be full of sorrow? The whole soul flooded with bitterness? But to be more—"Exceeding sorrowful!" What does it mean? How much exceeding? "Even unto death." The overwhelming suspense is death—dying even now in anticipation; before the death throes of tomorrow.

The agony of this deathly suspense reaches the full cup in the bloody sweat of Gethsemane, and evokes the wailing cry: "Father, if Thou be willing, remove this cup from Me; nevertheless, not My will, but Thine be done."

In such an hour of His soul travail this prayer was born. It was not the prospect of the fiery death on the cross that appalled Him; not the nails piercing His hands and feet and the quiv-

ering flesh that made Him so sorrowful; not the burning thirst of His bloody death that overwhelmed Him; not the dying agonies and bursting heart that made Him pray, "If it be possible let this cup pass away from Me." It was not that extreme loneliness that would break His burdened heart and make Him cry out, "My God My God, why hast Thou forsaken me," that made Him at this hour so exceeding sorrowful even unto the death. That prospect did not provoke the bloody sweat and piteous appeal. He knew the great atonement must be made. He was not praying against that. For that was the main purpose of His mission on earth. That must be fulfilled. To have faltered now would have been a fault in the Faultless One.

But with divine pre-vision He was reading the time of trial far down the ages to come. Lifting, as He could, the veil that hides the future from human view, He saw His beloved Bride—His Church—more persecuted and worse crucified than Himself! Over the stormiest seas, and through the bloodiest battlefields she must go, as a matter of course. But besides these trials without, wherein the gates of Hades should not prevail against her—besides all these, and far worse, He foresaw His beloved, blood-bought people divided, torn asunder and arrayed against one another; His beloved Bride crucified, "hung, drawn and quartered" by Satan-inspired and man-invented heresies and sectarianism. His blood-washed army scattered like sheep before wolves, inveigled into various kinds of fellowship with the world, and the glory which He had given her so generally departed and given place to forms of godliness, without the power thereof. That was the prospect that made Him exceeding sorrowful, even unto death, that caused the agony and bloody sweat of the midnight hour in Gethsemane, and provoked this great prayer for the unity of His people.

Many people who have found The Baptist Record helpful to them have done good to others by giving them the paper for one year for a Christmas present. Now is the time to attend to it.

WALKING IN THE FOOTSTEPS OF JESUS DURING HIS MINISTRY IN JUDEA

By B. E. Robertson, D. D.

(Continued)

Jesus made the home of Mary, Martha and Lazarus his home when in and around Jerusalem during his public ministry. After a strenuous day of teaching in the Temple, He is entertained this time in the home of Mary and Martha. During the evening Mary sits at the feet of Jesus and is instructed, while Martha is greatly encumbered with much serving. Martha complains to Jesus about the conduct of Mary, and he replies: "Martha, Martha, thou art anxious and troubled about many things; but one thing is needful; for Mary hath chosen the good part, which shall not be taken away from her."

The Master with his disciples is still in Judea. After the entertainment in Bethany, in the home of Mary, Martha and Lazarus, they make a journey through some parts of Judea. Jesus is engaged in prayer somewhere and the disciples hear him pray; they are so impressed again that they ask him to teach them to pray. He gives them what is called the Lord's Model Prayer for the disciples. Then he encourages them to persevere in prayer by the parable of the Friend at Midnight. He tells them that their heavenly Father is more willing to give them their requests than earthly parents are willing to give good things to their children. Jesus then casts out a dumb spirit, and some of the Pharisees who see it say that he casts out devils by Beelzebub, the chief of the devils. Others present demand of Him a sign. He shows them the absurdity of Satan casting out Satan. Then He asks them by whom their sons cast them out. Jesus asserts that in Him the kingdom of God is come nigh to them. He indicates that a strong man has overcome Satan and spoiled the house in

(Continued on page 7)

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union does not depend upon organization, forms or ritual. It is deeper, higher, broader and more stable than any or all externals. All who truly are joined to Christ are our brethren in the common salvation, whether they be in the Catholic communion, or in a Protestant communion, or in any other communion, or in no communion. Baptists with all evangelical Christians, rejoice in the common basic beliefs: the incarnation of the Son of God, His sinless life, His supernatural works, His Deity, His vicarious atonement, and resurrection from the dead, His present reign and His coming kingdom, with its eternal awards to the righteous and the unrighteous.

To Baptists it is entirely clear that the direct relation of the soul to God, or the universal priesthood of believers, is the basis of the New Testament teaching as to the church and the ministry. Christian unity, therefore, as Baptists understand the New Testament, is a result of the operation of the Holy Spirit arising from a common faith in Christ, enlightened by a common understanding of His teachings, inspired by a common vision of the ends of the Kingdom of God, and issuing in a free and voluntary co-operation in the execution of the will of Christ. Christian unity is thus a flexible principle, adapting itself to every situation. It admits co-operation so far as there is agreement, and abstains from all coercion beyond this point.

The implications of the voluntary principle based upon the universal priesthood of believers in their bearing upon Christian unity are clear. Baptists cannot consent to any form of union which impairs the rights of the individual believer. We cannot unite with others in any centralized ecclesiastical organization wielding power over the individual conscience. We cannot accept the sacerdotal conception of the ministry which involves the priesthood of a class with special powers for transmitting grace. We cannot accept the conception of ordination made valid through a historic succession in the ministry. As Baptists understand the New Testament, all believers being priests unto God, the ministry can possess no sacerdotal powers. They are called to special tasks of preaching and teaching and administration. They remain the spiritual equals of other believers in the church. Again, the principle of the universal priesthood of believers involves the direct authority of Jesus Christ our great High Priest. Christian unity, therefore, can only come through obedience to the will of Christ as revealed in the New Testament, which Baptists must ever take as their sole, sufficient, certain and authoritative guide.

The Baptist Faith and Mission

As Baptists view it, the Christian religion finds its central truth in the incarnation of God in Jesus Christ, whose sinless life and heavenly mission, whose Deity, atoning death, resurrection from the dead, and whose second coming and lordship in the Kingdom of God constitute and qualify Him for His work as its Founder and Mediator. God calls all men to salvation through Him, in whom they are freely justified by grace through faith, and regenerated by the operation of the Holy Spirit. Regeneration, or the new birth, is a necessary condition of church membership, since in this way alone can the churches be kept spiritual and responsive to the will of Christ. Church membership of believers only is a fundamental Baptist principle. Each church, as made up of the regenerate, is competent to conduct its own affairs. It is, therefore, by its nature and constitution, a spiritual democracy, free and self-governing, and answering to Christ alone as to its ultimate authority.

The New Testament recognizes nothing as baptism but the immersion in water of the believer in Christ upon profession of faith. In the Lord's Supper it recognizes no sacerdotal authority in those who administer it, and no sacramental quality in the bread and wine, by virtue of which it conveys grace through any change in the elements.

In the matter of the polity, the officers, and the ordinances of a church, Baptists seek to preserve the spirituality and simplicity of the New Testament, and at the same time the proper proportion of emphasis. A grasp of great spiritual principles underlies their conception of a church at all points. As a self-governing spiritual democracy, a church recognizes the spiritual competency and freedom of the individual members. Since it requires a personal profession of faith as a condition of baptism, it eliminates the proxy element in faith and respects the rights of personality. Hence, infant baptism is utterly irreconcilable with the ideal of a spiritual Christianity. Voluntary and not compulsory baptism is a vital spiritual principle of the New Testament.

The officers of a church are teachers and leaders, not ecclesiastical authorities. There at all points a church of Christ is the outward expression of great spiritual principles; the supreme value of personality, the inalienable rights of free choice and of direct access to God, the equality of all believers, and their common spiritual priesthood. No charge, therefore, can be more groundless than that Baptists are ceremonialists or sacramentalists. They are the exact opposite of these things.

In harmony with the above principles, Baptists conceive their mission to the world to be moral and spiritual. Primarily, their duty is to make known the will of Christ and secure the willing submission of men to Him, as set forth in the gospel of the grace of God. Evangelization and missions thus become prime factors in the program of Baptists. The command of Christ to preach the gospel to every creature is of permanent binding force. The necessity for education, philanthropy and civic and social righteousness in manifold forms arises inevitably out of evangelizing and missionary activity.

Religious Liberty and Its Applications

Baptists from the beginning of history have been the ardent champions of religious liberty. They have often been persecuted, but they could never persecute others save in defiance of their own principles. Religious liberty is an inherent and inalienable human right. It arises out of the direct relation of the soul to God. Man is constituted in God's image. He is a free personality. Moral responsibility is based upon this freedom. This is a fundamental axiom of ethics as well as of religion.

Religious liberty, in its broadest significance, implies the following elements: first, no human authority of any kind, in society at large, in church or state, has any right to repress or hinder or thwart any man or group of men in the exercise of religious belief or worship. Second, the right of every man and group of men to complete freedom in the search for, the worship of, and obedience to God. Third, freedom to teach and preach those beliefs and truths which men may hold committed to them from God to be made known to others.

Religious liberty is inconsistent with any union of church and state, because the church rests upon the spiritual principle of free choice while the state rests upon law with an ultimate appeal to physical force. It is inconsistent with special favor by the state towards one or more religious groups and toleration towards others, because equality of privilege is a fundamental and inalienable religious right of all men. It is inconsistent with priestly and episcopal authority and infant baptism, because free choice and voluntary obedience to Christ are essential to the Christian religion.

Thus Baptists stand for the rights of the individual versus the close ecclesiastical corporation, the direct relation of the soul to God versus the indirect, free grace versus sacramental grace, believer's baptism versus infant baptism, personal versus proxy faith, the priesthood of all believers versus the priesthood of a class, democracy in the church versus autocracy or oligarchy or other forms of human authority. Religious liberty is

not license. It gives no right to the indulgence of lust or sin in any form. It confers no exemption from the authority of the state in its own sphere. It implies and requires loyalty to Christ on the part of every Christian. For non-Christians it implies responsibility to God alone for religious beliefs and freedom from all coercion in matters of religious opinion. Baptists have ever insisted upon religious freedom for unbelievers and atheists, as well as Christians. However deplorable their unbelief, they are responsible not to human authorities but to God.

Religion and Ethics

Our religion is not only for the salvation of the individual, it is also ethical and social. The new life in Christ creates a new moral character and a new sense of social responsibility. The Christian ideal is God's Kingdom. He is to reign in all realms of life. His will is to rule in the family, the church, in industry, in society, in the arts, in the state, and in international relations.

Family Life

Family life of high quality is fundamental to all human progress. Here especially should personality, its needs, its discipline and development, control. Here Christ's law of mutual love and service should rule. Children are free personalities to be reared in the nurture and admonition of the Lord. The will is not to be broken, but disciplined and trained. The home should be a living fountain of religious life, where prayer and the study of the Scriptures should not be shifted to the school or to any other agency. Divorce is one of the greatest evils of the day in many parts of the world. The duty of all Christians everywhere is to resist this evil. Christ's teaching on the subject should be respected and every proper means employed to resist and correct the tendency to divorce. The sacredness of the marriage vow, and the purity of home life should be safe-guarded in all possible ways.

Christianity and Social Questions

There is widely apparent in the churches today the growth of a new conscience in relation to social problems and a new quest for the will of God in modern society. We are realizing afresh that the purpose of Christianity is the purification of the entire life of humanity, its end a community truly and completely Christian. The noble and self-sacrificing work of caring for the social wreckage of our time, the poverty stricken and the outcast, must not cease. But our duty does not end there. Not simply by doing an honest day's work, or by cultivating relations of brotherhood with one's fellow workers, important as these are, can the Christian obligation be fully met. We must strive also to the end that the organization of society itself shall accord with Christ's will, as well as that one's calling within society shall be conformable thereto.

Baptists gladly recognize the Christian duty of applying the teaching and spirit of our Lord to social, industrial and family relations. While not committed to any of the varied and conflicting theories of economics, we affirm the Christian conception of industrial relations to be co-operation rather than competition. Life is a stewardship held for the enrichment of all, and not simply for personal gain.

We stand for world peace through international courts of justice, industrial peace through obedience to the rule of Christ, "Do unto others as ye would they should do unto you," domestic peace by acceptance of the sanctity of the marriage bond and the parental responsibility to train children in the nurture and love of the Lord.

Christian Stewardship

Christian stewardship rests upon the foundation of God's ownership of ourselves and our possession, "Ye are not your own. Ye have been bought with a price," is the divine declaration. All wealth is to be held in trust as God's gift. It is to be used as He commands. The right of private ownership of property by the Christian does not mean the right to do as he wills with

his own, but rather as God wills. The mere accumulation of wealth is not the aim of the Christian business man, but rather the use of wealth in the service of God and men. Under the old dispensation the Jews gave at least one-tenth of their income to the service of God. Christians are not under law but under the gospel. But surely their obligation requires giving upon a scale equal to that of Jews. One-tenth, however, does not exhaust the Christian's obligation. All that he has belongs to God and his giving should be in proportion to the needs and requirements of the Lord's work and his own ability, whether it be one-tenth or nine-tenths or even more of his income.

The Sabbath

We recognize and reaffirm with vigor the sanctity of the Sabbath; all work except works of necessity and mercy should be avoided on the Sabbath day. God has appointed one day in seven as a day of rest and worship and it should be observed by all men in accordance with the divine command. We condemn as un-Christian the commercialization of the Sabbath day in the interest of business or amusement of any kind. As a civil institution, one day in seven, observed as a day of rest, has proved to be in the highest degree promotive of human welfare. The religious observance of the Sabbath as a day of worship is a matter for free and voluntary action. Laws to protect the Sabbath as a civil institution are right and should be enforced.

International Relations

Nations are morally bound to each other. The state like the individual must be regarded as a member of a larger community in which other members possess rights similar to its own. This implies that in an orderly world there can be no real conflict of interests between various governments. Secret selfish diplomacy and intrigue are crying sins before God. National selfishness is a terrible evil.

We record our profound conviction against war. It is destructive of all economic, moral and spiritual values. A war of aggression is a direct contradiction of every principle of the gospel of Christ. It violates the ideals of peace and brotherhood and is inconsistent with the law of love. It alienates nations which Christ seeks to unify in bonds of friendship. It enthrones hate and dries up the fountains of sympathy. It sets power above right. It creates burdensome debts. It is prodigal in its waste of life.

The true remedy for war is the gospel of Jesus Christ. The new birth by God's Spirit creates divine love within the soul of the individual. The law of God is thus written upon the heart. The greatest need of the world is acceptance of the Lordship of Christ, by men everywhere, and practical application of His law of love.

We favor co-operation among the nations of the world to promote peace. No nation can live an isolated life. To attempt to do so inevitably gives rise to complicated problems and leads to conflict in many forms. The good of all is the good of each, and the good of each is the good of all. Christ's law of service is the key to all human progress. Nations as well as individuals are bound by that law. By obedience to it shall we hasten the complete realization of God's will among men and the fulfillment of the ideals of the great prayer which the Master taught us to pray: "Thy Kingdom come. Thy will be done on earth as in heaven."

We believe that the world has come to a parting of the ways. It is another coming of the Son of Man. It is another Day of the Lord. The question is whether the world will pass along the way of order and peace and goodness and faith, or whether it will go down into skepticism and ruin. We believe that the simple messages of the Baptists, with its union of gospel ethics, of faith and practice, with its note of freedom, democracy, spirituality and gospel, will find an answering chord in this new world.

(Continued from page 5)

which he has been dwelling. Then He declares that all who are not for Him are against Him. He illustrates their terrible spiritual relapse and fearful ruin. There was a certain woman in the crowd who exclaimed: "Blessed thou womb that bare thee and the breasts thou did suck." But Jesus responded by saying: "blessed are they that hear the word of God, and keep it." He said that only the sign of Jonah shall be given them. The queen of the South and the men of Nineveh shall condemn that generation in the Judgement. He tells them that just as men light lamps to give light in the house in order that those who enter may be able to see, so spiritual light in the lives of people is to be seen of men in order that they may see the way to God. Then He emphasizes the duty of giving heed to the light of the world.

Somewhere in Judea Jesus dines with a Pharisee who wonders that he omits the traditional ceremony of bathing before eating. He exposes the ceremonial hypocrisy of the Pharisees and teaches the people how to be clean in the sight of God. Then he pronounces a woe on the Pharisees because they are in the habit of omitting the most important duties of life. He pronounces a second woe on them because they are very fond of popular applause. He further pronounces a third woe on them because of their inward secret wickedness. A lawyer stood up and said that Jesus was reproaching them. Then Jesus pronounces woes on the lawyers: first for binding grievous burdens on the people; second for approving and following their fathers who murdered the prophets; He pronounces a terrible judgement on that generation; third, for taking away the key of knowledge from the people. Then the Scribes and Pharisees seek to catch Him in his words. There were great multitudes following Him and he warns them against hypocrisy, for it will be unmasked some day. He warns his disciples also against concealing what they really are, for they need not fear men and God will take care of them. He declares that He will reward those who confess him and punish those who deny him, and blaspheme the Holy Spirit. He tells them that they are to rely upon the help of the Holy Spirit in their trials before men. When some one comes to Him and requests that he divide an inheritance He refuses to do so and warns the multitude against the sin of covetousness. He emphasizes this warning by the parable of the rich fool. He tells them that they should not be solicitous about food and raiment for the body, for God will care for them in regard to these things. But they should be solicitous about the soul. Then He tells the disciples that it is the Father's good pleasure to give them the kingdom. Therefore they should endeavor to lay up treasure in heaven, and in their effort to do this they should be self-denying, diligent and watchful servants. The faithful and wise steward, and all people are stewards of God, will be diligent and faithful in the observance of his stewardship and in the end he will have sufficient occasion to be very happy. The unfaithful servant in his relations to his Lord will come to a miserable end because of his unfaithfulness. Jesus declares that the knowledge of duty on the part of any one enhances his guilt before God. Then He declares that He came to send fire on the earth so that the saints may be purified in the baptism of fire. He encourages them to endure to the end the baptism of fire because He himself will have to pass through the baptism of intense suffering. He tells the disciples that their preaching of his gospel will cause divisions in families because the friends of the world will always be enemies of the friends of God. He says to the multitudes that they can judge of the weather, and reproaches them because they seemingly cannot discern the time in which they are now living. He exhorts them not to lose the short season of Grace and Salvation presented to them, but to seek immediate reconciliation with God and be saved in Him.

Jesus and his disciples still remain in Judea. Some one brings Him word that Pilate had slaughtered certain Gallileans. Jesus says to those who brought the message, that they need not think these Gallileans were the greatest sinners, and urged the multitude present to repent of their sins before it may be too late for them. He says further that they need not think that the eighteen upon whom the tower of Siloam fell were the greatest sinners in Jerusalem, and urged them again to repent lest a worse thing come upon them. He gives them the parable of the barren fig tree by which he meant to teach that the people to whom he was speaking had been the recipients of the special favors of God and that they had been found barren of fruit, and consequently the curse of God would be upon them. But even after the most inexcusable barrenness a season would be given them to repent, and if they would not repent, then the just judgement of God would be upon them.

Jesus and his disciples return to Jerusalem. While passing along the way he saw a man blind from his birth. His disciples ask him who had sinned, this man or his parents, that he should be born blind. Jesus replied that in this case neither this man nor his parents had sinned as the cause of this blindness, but that in this case the man was born blind in order that the glory of God might be made manifest in him. Then he says: "We must work the works of him that sent me, while it is day; the night cometh when no man can work." After saying these words he healed the man, and the neighbors of the man were very much astonished, and the man is brought before the Pharisees, and he gives a straight forward testimony concerning his restoration to sight. Then in the presence of the Pharisees he confesses that Jesus is a prophet. Then these Pharisees censure in the man's parents, and they testify that this man is their son and that he was born blind, and he now sees; and the Pharisees guard them. They examine the man again, but he does not vary his testimony in the least. Then the Pharisees revile the man, but he adduces the miracle as a proof that Jesus is of God. Then the Pharisees excommunicate the man. But Jesus finds the man and he reveals himself unto him as the Messiah and receives the man's homage as such. Jesus then speaks of the results of his coming into the world, that some would be enlightened, but the self-confident and self-righteous would be darkened.

Jesus and his disciples remain in Jerusalem and he continued to teach and to meet the criticisms of the Pharisees and Scribes. He gives them the parable of the Good Shepherd in which he contrasts false teaching like the Pharisees and Scribes, and the Good Shepherd like himself. Then he tells them that he is the door into the sheepfold and that the Pharisees and Scribes are thieves and robbers, while He is their Savior. He tells them further that he is their good shepherd, while the Pharisees and Scribes are hirelings, and that he lays down his life for the sheep. This caused a fresh discussion among the Jews concerning Him.

Jesus and his disciples attend the Festival of the Dedication in Jerusalem. It is winter time and Jesus goes into the Temple. The Jews request Jesus to tell them plainly if He is the Christ of the Messiah. He replies that he had already told them that he was the Messiah, and indicates that their unbelief in Him is an evidence that they are not of his sheep. Then he says that he gives those who believe in him, those who are his sheep, eternal life, and they shall never perish. In the midst of all this he tells them that He and the Father are one; and the Jews set about to stone him; and he asks them why they seek to stone him. They charge him with blasphemy on the basis of his claim to be one with the Father. Jesus then shows his claim to be in accord with the Scriptures, and again he appeals to his works as an evidence. Then they attempt to seize him, but he escapes out of their hands.

Mississippi Woman's Missionary Union

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"ONE DOLLAR EACH QUARTER, FROM EACH MOTHER AND DAUGHTER"

DISTRICT TABLE TALKS

The suggestion came from our Miss Traylor. During the Fall, when reports were coming into the office from the various associations that had met, telling of the many changes in office personnel, especially among young people's Leaders. Miss Traylor became very thoughtful; and finally suggested what a fine thing it would be if all the leaders could be gotten together in each District and a day be given in the discussion of their duties, plans, problems etc.

Now what is good for our Young People's Leaders is also good for our other associational officers; especially for our Superintendents. So your Secretary readily seized upon the idea, and in a short while we had worked out an itinerary for ourselves, covering each District. We chose some place located as near the center of the District as possible, so far as travelling facilities are concerned. We advised with each District Vice-President and Young People's Counselor through whom the plans were worked. We, as well as District Vice-President and Counselor, wrote each Superintendent and Young People's Leader in each association in each District, stating the object of the meeting, and naming time and place.

So much by way of explanation.

The first meeting was held in Tupelo in the 3rd District immediately following the State Convention at Corinth. The next was held in Meridian in the 4th District two days later. Owing to the illness and death of her brother, the Secretary was denied the privilege of attending these meetings, but Miss Traylor will tell you of them. The third was held in Hattiesburg in the 5th District. Mrs. Champlin, our Vice-President had called together not only her Young People's Leaders and associational Superintendents, but also every Personal Service Leader, Mission Study Leader and Stewardship Chairman. What a goodly array of women greeted us as we entered the First Church on that fine morning! And all so eager for work. Mrs. H. F. Broach, our State Personal Leader had come by special invitation from Mrs. Champlin. She took charge of the Leaders in her Department. Mrs. L. G. Gates, the District Mission Study Leader, led a round table in her Department. Miss Traylor was over her Young People's Leaders, and Miss Lackey met with the Superintendents and Stewardship workers. The day was begun with a peculiarly appropriate and heart searching devotional led by Mrs. S. A. Wilkinson, Superintendent of Lebanon Association. All then adjourned to rooms appointed for each, where two hours were spent in discussions of the Work. We got mighty close to each other in these conferences. There was freedom that was delightful. Luncheon was served in the church dining room. Mrs. W. F. Yarborough, assisted by a number of her lovely young women seated us—nearly one hundred of us!—at tables made radiant with flowers, and laden with a Thanksgiving feast, turkey, cranberries and all. But best of all we had seated with us several pastors from the District, each of whom gave expression to his pleasure in being present, and spoke of the value of such a

meeting. Lunch was followed by conferences again which lasted till within an hour of closing when all came together for general discussion.

The next meeting was held in Jackson, 1st Church. Vice-President, Mrs. Bunyard was present with several of her Young People's Leaders, her Counselor and several of her Superintendents. Here the day was well and wisely spent in conferences as at the other meetings. The ladies of the church set for us an elegant repast and the social hour was charming. The afternoon program was carried out as usual.

Brookhaven sisters entertained the sixth District in their splendid house of worship and in the same beautiful manner that other churches had done. The same program was carried out as at other places. We missed a Vice-President in this District, but our consecrated Counselor, Mrs. L. L. Toler was a "host within herself."

We began a bit late in Clarksdale, the 2nd District, so the beloved sisters here under the leadership of Mrs. S. G. Salter and Mrs. M. C. Vick, Society President and pastor's wife, served lunch first.

However, the afternoon was filled full of discussions that the sisters deemed well worth while. Our Vice-President, Mrs. Doughty was with us here, leading out her women as usual.

At the close of each day's conference, the question was asked, "What has this day meant to you?" If we could compile all those answers and give them to you we are sure the women all over the state would realize that something had been accomplished; some steps taken toward a forward movement in the Lord's Work. We believe that, in realizing this, you dear women all over the state would say, "Let's have a meeting like this in our association. Let's get all our workers together and learn what and how to do this great work."

—M. M. L.

Our District Conferences

Thanksgiving time of the year causes us to pause and take an inventory of the many blessings and opportunities that have been ours during the year. I am sure all of us found many outstanding blessings that thrilled our hearts when we reviewed them Thanksgiving Day.

The one outstanding privilege for which I am grateful is the pleasure of meeting face to face the District Counselors, about 25 of the Associational Young People's Leaders, together with a number of local auxiliary leaders in councils held in the various Districts. What a joy to meet a friend who has been a friend only by correspondence. Then there is no pleasure equal to the meeting of old friends and, last but not least the thrill that penetrates our very souls when we associate with those who are rich in good works, ready to distribute and willing to communicate to others—"of whom are which"—our Young People's Leaders. We discussed many practical questions concerning our Auxiliaries and made some plans we believe will enable us to magnify the ideals of our W. M. U. organization.

May I ask you loyal Associational Superintendents to encourage your Young People's Leaders in every way possible and I am confident you will find a beautiful spirit of co-operation.

Just a word to those young People's Leaders who did not respond to this call: We missed you but trust we will be given another opportunity to meet you this year. May our work move forward as never before. —Fannie Traylor.

FROM THE BAPTIST BIBLE INSTITUTE

My dear Miss Lackey,

I have just returned from a most delightful stay at the Baptist Bible Institute. I attended a great many of the classes and also went with the students in their practical activities, and I feel so grateful that we own a plant like the Baptist Bible Institute.

The instruction received by the students is not only of the very highest order, but the spiritual atmosphere with which they come in contact, will surely produce the highest results for the denomination and the cause of Christ. I was very much interested in an incident. A young man in New Orleans who was not a Christian, was casting about for a place to take some lessons in Oratory. Someone told him that the Baptist Bible Institute was a religious institution, but they had a department of that kind. He said he did not mind its being religious if he could learn what he wanted. They would not permit him to take just the reading lessons. The regulations require the pupils to take a certain amount of work. As he sat day by day under the instruction and inspiration of the classes, he learned the way of life, and decided to use his speaking ability preaching the word of God.

If time permitted, I could tell you many interesting things. MRS. J. L. JOHNSON.

(Continued from last week)

Third package—Dr. Neal finds time for other work outside of her dispensary. In December, the coldest month of the year, daily meetings were held for a week. As a preparation for these services, the people desired that they hold daily prayer meetings. The only hour when all could come was before work started, so they came at 5 o'clock in the morning to a building without a fire. It was freezing cold but they stayed for one hour praying, hardly a person in the house who did not lead in prayer. At six o'clock when they left it was still dark, not a ray of light to tint the eastern sky. Needless to say they had a wonderful meeting.

Fourth package—Story of Grace McBride.

Fifth package—Story of Clara Barton and the establishment of Red Cross.

Sixth package—Story of Miss Lottie Moon.

Seventh package—Story of Florence Nightingale.

Eighth package—Story of Anne Hasseltine Judson.

Ninth package—Story of Mary Moffat.

Tenth package—Story of Miss Catherine Bryan. Others may be given from "The King's Own" or "Home and Foreign Fields" of September both 1922 and 1923.

(Note to Counselor.) Close program with a consecration service asking girls to express a desire or intention to make such gifts of their lives.

B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

A Unique Plan for Packing the Box for the Orphans

The West Laurel B. Y. P. U. writes that they are having a social and the main feature of the social is the packing of the boxes they are going to send to "Their Orphans". The two unions the Senior Union and the Selma Rhodes, are co-operating in this social. They are not going to have any refreshments but add what that would cost to the things that go into the boxes. It is a good plan and worthy of others using.

We are glad to hear from one of our B. Y. P. U. products who has finished the course in music in the Southwestern Seminary who is now serving as Song Leader and Young People's Leader in First Church, Ruston, La. Mr. Curtis Hall, who was a member of the West Laurel church and who got his training in the B. Y. P. U. of that church, receiving there the impression to give his life in definite service. We congratulate the Ruston church in being able to secure the services of this fine young man.

Norfield Has Splendid Study Course

We are in receipt of the list of thirty names who completed the work in one of the B. Y. P. U. Manuals recently. Mrs. Haight, the wife of the pastor of the church, did the teaching, having a class in each of the Manual with the goodly number of thirty passing the test, eight Seniors, nine Intermediates and thirteen Juniors. Mrs. Haight writes that the B. Y. P. U. at Norfield is on the bound and a finer crowd of young people cannot be found.

Amory Elects a New B. Y. P. U. Director

The going of Mrs. Farrow, the former B. Y. P. U. Director of the B. Y. P. U. work of the Amory church to another city made it necessary for the church to elect another Director. A few weeks ago Miss Lamarr Beckett was elected to this place. Miss Beckett is the daughter of the new pastor there and has had experience in B. Y. P. U. work and will make a most efficient B. Y. P. U. Director. We congratulate the church in their choice.

Shuqualak Organizes

A letter from Brother E. T. Mobley, the pastor of the Shuqualak church, tells of the organization of a splendid B. Y. P. U. there. They have a host of fine young people and see the need of training them for service. The B. Y. P. U. will give

them this needed training. Miss Morgan is spending this week there in a Training School and after her work we will certainly look to the Shuqualak B. Y. P. U. to be one of the best in the state.

Rocky Hill Church Organizes

The Rocky Hill church near Weston has organized a B. Y. P. U. and Miss Annie Lee Beard, who was elected as Corresponding Secretary, reports it. They are new in the work but are entering into it with zeal and a desire to make it one of the best in the state. With that kind of a spirit, they will win.

NEW SEMINARY SITE GROUND BREAKING

By Chas. F. Leck.

Wednesday, November 28th, Thanksgiving eve, as the rays of the autumn sun filtered through the beeches on an assemblage of approximately 500 persons comprising the mayor of Louisville, seminary officials, alumni, distinguished visitors, friends, newspaper men, photographers and almost every one of the more than four hundred seminary students, ground was broken for Norton Hall, the first unit in the proposed new Southern Baptist Theological Seminary plant. With the contract let for excavation the start made will be pursued to completion.

It was a most democratic ground breaking. Instead of the usual gold spade, Dr. Edgar Y. Mullins, president, drove into the soil a spade that had been service in the hands of a modern laborer, and instead of a few "dignitaries" monopolizing the privilege, every one in attendance was provided with a spade, in shifts, and were personally active.

President Mullins outlined the program for the expenditure of \$3,500,000 at "The Beeches," pointing out the location of the various buildings. Mayor Quin was introduced and gave his estimate of the value of the work of the seminary to Louisville and the world.

There were three other speakers, Dr. David G. Lyon of Harvard University, Norton lecturer at the seminary, self-styled "connecting link with the remote past." Speaking in historical vein he pointed out that he had his seminary work part at Greenville and part at Louisville, and that he was of the seminary when there were but four professors and fifty students, a great contrast with the 415 now enrolled.

Mr. John M. Atherton, a Louisville business man, the one who suggested "The Beeches" as the site for the seminary, spoke briefly and Dr. C. E. Craik, dean emeritus of Christ

The SUNDAY SCHOOL BOARD'S



WEEKLY MESSAGE

1924 EDITION OF THE SOUTHERN BAPTIST CALENDAR

BIBLE TEXT CALENDAR

The following familiar features are retained in the calendar: the Sunday School Lessons, and Golden Text; the Daily Home Bible Reading References and Topics as prepared by the B. Y. P. U., which are especially suitable for family devotion. A new and useful feature is the use of the W. M. U. Monthly Missionary Topics, and the W. M. U. Bible Topics.

Another new feature of great value is that instead of a sprinkling of Bible verses among short educational statements, we have used a Bible verse for each day, the Key Verse of the Bible Reading. This feature makes our calendar of great practical value to all our young people, and ought to be in the hands of every one of them.

The cover is the same as used since the first publication of the calendar, the well liked beautiful symbol of the \$75,000,000 Campaign. It has an exceptionally appropriate border, and the printing is done in SEVEN COLORS. In this year of final effort for the CAMPAIGN, this symbol of our great undertaking ought to be kept constantly before our people everywhere.

The pictures on the inside pages, one for each month, are exceptionally good FOUR-COLOR reproduction of photographs, illustrating typical activities of all our various Boards. These pictures illustrate the W. M. U. Monthly Missionary Topics, and tell a story of which every Southern Baptist may well be proud.

Retail price, single copies, 30c each.

Wholesale Prices Are as Follows:

5 at 25 Cents	10 at 23 Cents	25 at 21 Cents
50 at 19 Cents	100 at 17 Cents	200 at 16 Cents
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Carriage Prepaid.

BAPTIST SUNDAY SCHOOL BOARD PUBLISHERS

NASHVILLE

TENNESSEE



Church Cathedral, born just across Cherokee Drive from "The Beeches" and having used "The Beeches" as his playground, also spoke. It was unique to have Dr. Lyon, Mr. Atherton and Dr. Craik, with their relationships to the seminary, take part.

The new site is on the main automobile highway leading into Louisville from the east. The buildings will crown an elevation covered with beech trees, that reaches its height by a gradual incline. The environment is conducive to scholastic work, and is close enough by car line for the students to do their customary religious work in cosmopolitan Louisville.

REVIVAL AT MARKS

The revival meeting closed here last Sunday night and was the greatest meeting ever held in this section. Immense crowds attended throughout the meeting and closed with the largest congregation ever assembled in Marks.

Pastor C. T. Johnson did the preaching and preached the true old gospel in great power. There were no sensational or high pressure methods used, but men were urged to profess Christ as Saviour and Lord.

The pastor was assisted in the

meeting by those noted gospel singers, Mr. and Mrs. Blankenship, the best we ever heard. Brother Blankenship is not only a great leader of music but a fine personal worker and organizer of the evangelistic forces.

The visible results of the meeting were seventy-three additions to the Baptist church, forty-eight for baptism. Besides there were scores of men and prominent citizens who made confession and rededicated their lives to the Lord. It was a great meeting without a discordant note.

Some six hundred dollars was raised including one hundred dollars presented by the Knights of the Ku Klux Klan at the last night of the meeting.

Brother Johnson has just accepted the pastorate of this church and has already gotten hold of the hearts of the entire community. He is a true man, a sound Baptist and a brother beloved. We feel that the Lord has sent him to this church and are confident he will lead it on to greater achievements.

R. M. Boone, Marks, Miss.

"John," asked the teacher, "what is a synonym?"

"A synonym," said John, "is the word you use when you can't spell the other one."

SPRING HILL

Brother B. C. Cook, filled his appointment with us Sunday and Sunday night which ends his year's work with us as pastor. It is with great regret that we see him leave. He is held in high esteem by the people of the other denominations as well as the members of his church.

He is a real Baptist, an able preacher, a lovable pastor and a good man. The results of his work this year so far are gratifying, though we are sure there is good yet to be realized. We are looking forward for great things next year.

No doubt Brother Cook would have continued as pastor with us if he had had other work near by for the balance of his time. Any church or group of churches looking for pastor might write Bro. Cook at Coffeeville.

R. G. McCORKLE,
Oakland, Miss.

Resolutions Passed by Carrollton Baptist Church

Carrollton, Miss.

Whereas:

It has been announced, and generally taken for granted that the meeting of the Carroll County Tabernacle for 1924, be under the management and control of the Baptists of Carrollton and North Carrollton, and whereas, as said announcement was made without authority from this church. Therefore, be it resolved;

That we the membership of Carrollton Baptist Church, recognizing the long standing principle taught us by Baptists against union meetings as here exist, therefore, be it resolved

That we as a church do hereby withdraw all connection (if any exists) with said Tabernacle meeting for all future time, and a copy of these resolutions be sent the Baptist Record for publication. Done by order of the church in conference assembled this 18th day of November, 1923.

J. G. MURPHY,

Moderator.

W. D. KIMBROUGH

Church Clerk.

Practically identical resolutions were passed by North Carrollton Church and sent us signed by

W. D. Woodall, Moderator.

I. W. Bush, Clerk.

THE GOOD OLD TIME

In the ear of God and with sufficient regard for man, I am impressed to say something of present practices, forms and customs of the Baptist Church. For forty odd years I have been a small weak member of this church and experienced a time when it meant something to be admitted a member into this body. The applicant was required to give evidence in his own language that he had met with a change and had entered upon a new life and was ready and anxious to follow the Christ into the watery grave and be resurrected to live a new life. (This experience of Grace as it was called seldom if ever failed to bring unmistakable evidence of

rejoicing from those who had travelled the same road.) Each member was required and expected to so live and act as to honor the profession that he had made; otherwise he was called to account before the church, confess his guilt and ask forgiveness or be excluded. When I think of the good Christian fellowship and spiritual power of the church then and compare it with the cold formalities of today, it calls to mind the following poetical sentiment.

Well might thy servants mourn
my God.

The churches desolation.

The state of Zion calls aloud,

For grief and lamentation.

Once she was all alive to Thee.

And thousands were converted.

But now a sad reverse we see;

Her glory is departed.

Her pastors love to live at ease.

They covet wealth and honor;

And while they seek such things
as these,

They bring reproach upon her.

Her private members walk no more.

As Jesus Christ has taught them.

Form and fashion they adore.

With this the world bought them.

It is possible that the writer has never met with a change—passed from death unto life—but the hope that I have is not for sale nor exchange for earthly things. While there is no such thing as a custom-made Christian, yet I fear that our denomination is heavily loaded with a membership that is more the slaves of custom than the willing obedient servants of God. We should love, respect, and reverence the humble, faithful, courageous minister of God who can and will go forward in the full discharge of the duties assigned him by the Master. But being a man of "like passions with ourselves," desirous of being popular he is likely to be tempted and yield to and teach the commandments of men instead of those of God.

In concluding these roughly sketched remarks, I must say—God being my witness—that while as a nation we are politically enslaved, we are also religiously enslaved and are serving man and God.

Yours in hope,

J. W. ANDERSON,

Collins, Miss.

QUIET TALKS

on the

SIMPLE ESSENTIALS

by

MRS. S. D. GORDON

COMMUNICATING WITH THE DEAD

It is natural to want to communicate with our loved dead. We had communication with them, sweet and continuous.

Then rude death broke abruptly in. Communication was suddenly snapped. Can we have communication with them? Not "may we?"—is it permissible, proper. No, "can we?"—is it possible?

Death has run riot the last decade. The usual toll is never light. But war, violence, gaunt want, strain, disease, have increased the human

toll terrifically. And so this question is being asked anew in all six continents, asked tensely by aching hearts. The distinctive literature has increased by leaps and bounds. All current literature has been invaded.

It is striking to note that the Cult of the Dead is the underpinning of almost every religion, civilized and savage. There are two exceptions, the Hebrew, and its child the Christian religion.

Elsewhere the haunting hand of the dead slavishly grip the living. In every nation and generation can be found the group of experts in this baneful Cult of the Dead.

But the question is: can we have such communication? Three groups answer "yes." There are those who share the common belief in ghosts. Yet it seems strange if those who loved would not disturb and harass.

There are the professionals, known by various names. These insist that you can have, and they will help you to have it, if you command a sufficient fee. Their alleged spirit skill has a distinctly earthly value.

On a higher level comes research into psychical phenomena. And it should be said that there is a legitimate sphere of psychical research. Though it is rather outstanding that the various societies of this sort are largely in the hands of groups that manipulate investigations for certain desired conclusions, with some exceptions.

There is here a department of psychology that has not yet been adequately explored and charted in a scholarly way for the thoughtful student. There are most remarkable faculties in the human mental equipment that seem to have been largely lamed or obscured through the common hurt of sin.

And there are undoubted responses to the attempted communication. But, it should be keenly noted that there are five possible sources to these responses. Some say they do come from our loved dead.

They may come through the working of our subjective minds, that psychical part of our mental equipment so inadequately understood, so much misunderstood. They may come through deception by the experts, commonly called mediums in our day.

They may come—and this is most significant, and it is said very thoughtfully—they may come from evil spirits, demons, seeking to impersonate our loved dead, and deceive our sensitive hearts. Or, they may come as a blend of two or more of these.

I have been investigating this sort of thing rather thoroughly for years, simply for my own better footing. I have read all sorts of literature, and talked with those in many nations who have had singular experiences. Though I have never gone to a seance. You don't need to touch pitch to know that it will blacken your fingers. You don't need to commit adultery to know that there is such a thing, and that it is wrong. You needn't go on the devil's territory to find out about him.

And I have reached three clear settled convictions. I have yet to

find, anywhere, after most searching investigation, any exception to these conclusions. The first is that the spirits of human never do return to communicate with us.

The second is that haunted houses and apparitions, and the like can be adequately explained otherwise. It is wholly a matter of fully gathering and rigidly sifting the actual facts. The third conclusion is that the responses that do come never come from our loved ones gone.

But now turn to the Book. It is the one authoritative word on the matter. And the striking thing to mark is that the whole practice of attempted communication with the dead is fully discussed and is sharply characterized as devil-craft.

An index to a long string of passages is Deuteronomy, Eighteen, nine to fourteen. Here are eight terms used for the various methods of the experts. "Familiar spirits" is old English for "devils." Necromancer means one who consults the dead. The eight terms are interchangeable for the one thing—devil-craft. The whole thing is plainly stamped as dealing with evil spirits, and is sternly forbidden, with extreme penalties.

It is striking that more intensive investigation makes clear beyond any qualification the utter incompetence of these attempts to get into touch with our loved dead. The most that can be gotten is a cruel deception of aching hearts.

It is further significant that such attempts persisted in are attended with extreme danger mentally. He who tampers here opens a door that most likely he can't get shut. And through that door demons come in, threaten mental integrity as well as moral character.

But what shall we do? There is the lonely fireside, the unused chair, and the rain of grief ceaselessly hammering on the roof of your heart. Well, there is an answer.

Listen: there is One who will come and sit by your side, and start the music a-singing within, and hold a shelter over the roof of your heart.

Who? A very real Person, the other Jesus. The Holy Spirit. He knows every human experience. Recognize his presence. Yield to his control. Listen to His Voice in the Book. There will be comfort of the real sort, today.

And some day coming, he will bring you face to face again with your loved ones in the glorious Presence. He becomes your very real communication today.

Still the Southern professor who has made flour, rubber, molasses, tapioca dyes, and flavoring extracts out of sweet potatoes hasn't succeeded in making anything better of them than sweet potatoes.

The Angler: "Is this a public lake, my man?"

The Inhabitant: "Aye."

The Angler: "Then it won't be a crime if I land a fish?"

The Inhabitant: "No, it'll be a miracle."

Prohibition Paragraphs

T. J. Bailey, D. D., State Supt. Anti-Saloon League

The National Anti-Saloon League Superintendents, conference and big convention will be held in the city of Washington, January 9-17, 1924. This is regarded by far-seeing men as an occasion full of potentialities for good. A large gathering is considered a big factor in the success of the meeting. How many laymen who are able will attend this meeting, from Mississippi? Again, how many big-hearted laymen or combination of such who may not see how they can leave their business at that time, will send their pastor? The meeting would be of untold value to any pastor, and through him to any congregation. Please think this matter over carefully, and write Rev. T. J. Bailey, D. D., Jackson, Mississippi, who will be glad to furnish all needed information.

The time may be close at hand when every professed prohibitionist in Mississippi may be called on to use his influence or cast his vote for either a wet man or dry man—either to decide between Underwood or some other wet man on the one hand, and McAdoo or some other dry man on the other hand. It behooves every voter to find out, if he does not already know, who are the members of the Democratic Executive Committee from his congressional district, and discuss the prohibition question fully and endeavor to get everyone of them committed to the appointment of dependable dry delegates to the National Democratic convention which will meet perhaps some time next May. Dr. T. J. Bailey, Superintendent of the Anti-Saloon League, Jackson, Miss., will be pleased to furnish any voter any desired information along this line. Enclose to him a self-addressed, stamped envelope. This will greatly facilitate matters.

The following, printed first in the Daily News and then reprinted in the Hinds County Gazette, contains a gruesome array of facts, and facts are stubborn things:

"Up in Yazoo county the other day officers raided a moonshine still.

Survey of the premises showed that the source of water supply was an old cistern. There was no other water within a mile of the place.

Inside the cistern the officers found a dead cow, dead rabbits, defunct frogs, and the carcasses of several rats.

Water from this cistern was being used to mix the mash from which the moonshine was distilled."

The wets are to hold a convention, and they give the names of quite a number of men high up in politics and the business world has promised to be at this convention, the object of which is to work for the modi-

fication of the 18th amendment and take the teeth out of the Volstead act.

From my point of view, these men could spend their time, money and influence in a more worthy cause than to spend it trying to get back the legalized sale of alcoholic intoxicants. Every sane man of principle, believes the liquor, beer and wine traffic to be the greatest evil that ever infested our land. The accursed traffic was the life giving artery to political corruption, and poisons the Democratic and Republican parties with venom of its influence entrenched as it was, and is now in its power, means and influence, backed by the corruption of wicked men. Nominate only true and tried prohibitionists for all offices, assist the state and federal prohibition movement for law enforcement. They have taken their lives in their own hands in their efforts to protect our boys and girls from the ravages of the blind ulcer and the bootlegger. Such courageous sacrifices on the part of these men should challenge our highest admiration and call for the most courageous co-operation. I used to know a verse that read like this:

The drunkards are not all dead, I'll tell you the reason why.

New ones are made as fast

As the old ones die.

—W. H. Patton.

In Miss. Messenger.

A Temperance Federation has been organized at Moradabad. Hindus, Mohammedans and Christians are represented among the officers.

President Obregon, of Mexico, is honorary president of the National Temperance Association, an active temperance organization in Mexico.

The report of the Chief of Police of Chicago shows a striking decrease in such crimes as burglary, robbery, larceny, murder and manslaughter.

Governor Pinchot has issued an order to more than 1,000 soft drink places in Pennsylvania to close. These places are suspected of violating the prohibition law.

The Angora (Turkey) government recently ordered enforcement of the prohibition law in Constantinople. All bars and liquor shops in the city were sealed by the police.

A well known bookmaker of England is reported to have said that 10,000 bookmakers would be willing to pay a tax of 1000 pounds per year on condition that betting were legalized.

The Baroda Assembly of India has passed a resolution recommending a total prohibition of liquor in the Amrit District. This is the first time a legislature of India has adopted such a motion.

Shady Grove B. Y. P. U.

We have organized a Junior B. Y. P. U. at Shady Grove, and in one of the strongest unions in the county.

Our motto is to be 100 per cent this quarter as we will be A-1 B. Y. P. U. and to get on the honor roll. The officers are President, Walter Slay; Vice-President, Lela Rutledge; Cor. Secretary, Maxine Amos; Rec. Secretary, Alysne Slay; Treasurer, Ellison Ainsworth; Bible Reader, Billie King; Chorister, Thelma James; Group Captains, Wayne Russell, Meradith Bass.

Leader—Mrs. Horace Beasley.

This is a well organized union and is doing fine work. All are earnest workers. We are going to adopt us an orphan for Christmas.

Please mention our union in your

paper as my little workers have been anxious to see our Junior B. Y. P. U. mentioned in the Record.

Thanking you sincerely,

Mrs. Horace R. Beasley, Leader, Junior B. Y. P. U. Shady Grove Church, Hazlehurst, Miss.

This Ad is Worth 10c to You

If mailed with an order for Kodak Finishing

PRINTS, 3 to 6c Each.
ONE DAY MAIL ORDER SERVICE
Hammond
P. O. BOX 650 :: MERIDIAN, MISSISSIPPI

King's Early Improved, Large Boll.
Big turnout. Weevil beater. Wonderful opportunity for cotton farmers. Write for facts.
KING COTTON SEED COMPANY, Lenoir, Georgia

Teach your child internal cleanliness

THE mother who permits constipation in her baby or older child is risking the health, even the life of her little one.

It must be remembered that an infant is helpless, unable to tell that constipation is making its life miserable. Consequently the mother must be able to recognize signs of constipation in her baby. Convulsions, night terrors, grinding the teeth in sleep, feverishness, fretfulness and such symptoms—any of these may indicate that poisons from baby's stagnant intestine are flooding the little body.

In older children biliousness, coated tongue, loss of appetite warn the mother that constipation is present. Constipation, unchecked in youth, may lead to serious consequences. In constipation, according to intestinal specialists, lies the primary cause of more than three-quarters of all illness, including the gravest diseases of life.

Laxatives Only Aggravate Constipation

The mother should not resort to laxatives. A noted authority says that laxatives and cathartics do not overcome constipation but by their continued use tend only to aggravate the condition and often lead to permanent injury.

Why Physicians Favor Lubrication

Medical science, through knowledge of the intestinal tract gained by X-ray observation, has found in lubrication a means of overcoming constipation. The gentle lubricant, Nujol, penetrates and softens the hard food waste and hastens its passage through and out of the body. Thus Nujol brings internal cleanliness.

Not a Medicine

Nujol is used in children's and general hospitals and is prescribed by physicians throughout the world. Nujol is not a medicine or laxative and cannot gripe. Like pure water it is harmless.

Let your infant or child have Nujol regularly—and see rosy cheeks, clear eyes and happiness return once more.

Get rid of constipation and avoid disease by adopting the habit of internal cleanliness. Take Nujol yourself as regularly as you brush your teeth or wash your face. For sale by all druggists.

Nujol

REG. U. S. PAT. OFF.

For Internal Cleanliness

FREE
TRIAL
BOTTLE!

Nujol, Room 354-K, 7 Hanover Square, New York
For this coupon and 10 cents, stamps or coin, to cover packing and postage, please send the trial bottle of Nujol and its pure booklet, "Faucy Elimination." (For booklet only, check here and send without money.)

Name

Address

NOVEMBER RECEIPTS ON 75 MILLION CAMPAIGN

Please go over the following amounts carefully and note the counties and the churches that seem to be taking seriously the matter of collecting and remitting funds monthly on the 75 Million Campaign.

We hope that with the beginning of the new year great numbers of our churches will put into operation the budget plan for collecting funds systematically and sending monthly checks to the headquarters office.

Please report any errors promptly and corrections will be published in the Baptist Record.

Miscellaneous Gifts

Miss Lula Hughes, Iowana, Miss. 5.00
Mrs. J. W. Thames, Hattiesburg, Miss. 10.00

Alcorn County

Antioch No. 2 25.00
Cane Creek 21.00
Rienzi 7.00

Amite County

Eastfork 10.00
Galilee 363.75
Mars Hill 214.00
Mt. Olive 22.00
New Providence 100.00

Attala County

Carson Ridge 6.80
Jerusalem 10.00
New Salem 40.00

Benton County

Curtis Creek 25.75

Bolivar County

Boyle 30.00
Duncan 20.00
Shaw 1,151.50
Shelby 116.13

Calhoun County

Calhoun Co. Assn. 35.95
Banner 5.00
Bethel 18.84
Meridian-Vardaman 20.00
Rocky Mount 20.00
Shiloh 10.00
Spring Hill 41.75

Carroll County

Calvary 15.00
New Salem 35.00

Chickasaw County

Providence 200.00

Choctaw County

Chester 54.00
Fellowship 18.00
French Camp 20.00
New Zion 110.50
Providence 33.83

Clallborne County

Hermanville 3.50
Port Gibson 14.00

Clarke County

Harmony 8.50
Montrose 50.00
Soulenovie 7.00
Union 10.00

Clay County

Montpelier 52.00

Coahoma County

Clarksdale 40.00
Coahoma 15.50
Friars Point 15.00
Lula 5.00
Roundaway-Riverside 25.00

Copiah County

Damascus 23.00
Gallman 45.50
New Zion 110.00
Pleasant Hill 29.35
Sardis 16.50
Strong Hope 13.45
Sylvarena 8.60

Covington County

Lebanon 3.00
Mt. Horeb 2.00
New Hope 10.00
Sanford 32.55

De Soto County

Nothing

Forrest County

Providence 93.00

Franklin County

Concord 10.00
McCall's Creek 2.50
Sarepta 3.00

George County

Nothing

Green County

General Association 217.37
Bethany 8.85

Grenada County

Central-Grenada 110.00
Graysport 50.00
Hebron 2.75
Providence 1.75

Hancock County

Bay St. Louis 12.00
Gainesville 31.75
Harmony 4.00
Logtown 13.35

Harrison County

Gulfport 1st 113.25
Gulfport 2nd-Grace Memo-
rial 3.00

Hinds County

Bethesda 39.00
Eculah 65.05
Clinton 16.50
Griffith Memorial 276.70
Jackson 2nd 704.70
Learned 5.00
New Salem 32.00
Palestine 20.00
Raymond 12.50
Salem 30.00

Holmes County

Antioch 7.00
County Line 6.00
Goodman 50.00
Pickens 156.00
West 3.65

Humphreys County

Belzoni 310.00
Midnight 30.00

Itawamba County

Fulton-Fairview 10.00

Jackson County

Red Creek Union 5.00

Jasper County

Bay Springs 3.75
Ebenezer 4.00
Lake Como 5.00
Mossville 0.25

Jefferson County

Bethesda 3.00
Lorman-Fellowship 5.00
Union Church 4.00
Unity 15.00

Jeff Davis County

Ebenezer 25.00
Hathorn 5.00
Prentiss 190.00
Society Hill 33.00
White Sand 8.00

Jones County

Ellisville 46.00
Laurel 1st 205.60
Sharon 5.20
Summerland 283.78

Kemper County

Bluff Springs 55.00
Zion 35.00

Lafayette County

Abbeville 5.00
New Hope 5.00
Oxford 149.94
Paris 38.00
Philadelphia 7.40

Lamar County

Mt. Zion 2.40

Oral

12.56
Lauderdale County
Arkadelphia 16.50
Hickory Grove 15.00
Kewanee 52.36
Meridian 1st 2.00
Meridian 8th Ave 15.00
Meridian 15th Ave 238.35
Oak Grove 37.10
Pine Grove 10.00
Poplar Springs 50.00
Toonauba 13.00

Lawrence County

Bethel 12.50
New Hope 31.35
Oakvale 4.00
Oma 100.00
Silver Creek 100.00
Wanilla 72.00

Leake County

Friendship-Lena 14.00
Mt. Zion 5.00
Standing Pine 53.00
Midway 10.00
Thomastown 21.20
Walnut Grove 25.00

Lee County

Center Hill 22.00
Nettleton 60.00
Saltito 20.75
South Tupelo 8.00

Leflore County

Greenwood 250.00
Money 75.00

Lincoln County

Bogue Chitto 51.00
Brookhaven 187.53
Little Bahala 15.00
Macedonia 37.50
Montgomery 8.00
Mt. Zion 27.42

Lowndes County

Artesia 9.00
Columbus 2nd 17.25
New Salem 17.00

Madison County

Madison-New Hope 247.50

Marion County

Bunker Hill 5.00
Edna 15.00
Goss 32.25
Improve 7.00

Marshall County

Potts Camp 25.00
Spring Hill 23.91

Monroe County

Athens 55.00
Becker 40.00
Bethel 15.00
Center Hill 6.00
Smithville 61.00

Montgomery County

Unity 10.00

Neshoba County

Bethany-Enid 9.00
Canaan 3.00
Dixon 14.00
Deemer 16.65
Hope 5.00
Mt. Carmel 3.00
Mt. Nelson 75.00
Mt. Sinai 9.00
Spring Creek 10.00

Noxubee County

Nothing

Newton County

Calvary-Choctaw 12.85
Chunky 9.00
Mt. Pleasant 16.00
Union 34.50

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Six room house, Centrally located in Clinton, Miss.

Miss Lula Linzey,

Clinton, Miss.

7c SONG BOOKS 7c

SEND 7c IN STAMPS FOR SAMPLE AND PRICE LIST OF OTHER BOOKS

E. A. K. HACKETT, Fort Wayne, Indiana

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Youth's Companion, America's Great, Clean, Young People's Paper, 10 Weeks Only 25c. (Regular Price \$2.50 a Year)

To make a large number of new friends the publishers make this superb offer, just in time for you to get the great special December 13th number, in which begins the thrilling serial story "Buckskin and Desert" by Joseph T. Kessel (complete in ten weeks), worth in book form not less than \$1.90. Other great serials to follow. Many intensely interesting short stories by able writers. Departments for boys, for girls, for little tots, for the family. No home is complete without this great, clean, interesting and instructive paper. The most urgent need of the young people is met in giving them clean but interesting literature. It does make a difference what your family reads. Send 25c stamps for 10 weeks trial, asking that your subscription begin December 13th. Address

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We are receiving calls daily for men and women of character, ambition and business training, men and women who can accept and efficiently fill responsible positions; positions that give every opportunity for advancement; positions of high salaries; positions in banks, law offices, insurance, real estate, brokers of offices; positions with manufacturers, jobbers, retailers, in every imaginable type of business in the South.

Many of them we capably fill, others are yet vacant. The men and women who fill them need not be wealthy, nor even moderately well-to-do. They need not be young, nor need they be college or even high school graduates. All that is necessary is that they possess character, ambition and a business training.

The character and ambition they must possess, the business training we will furnish under the direction of the South's most efficient training corps and in one of the South's most efficient and best equipped business colleges. A training with unique courses in bookkeeping, stenography, typewriting, accounting, banking, business administration or our secretarial course. Such a training we will furnish in a few months time at little cost to you, and at terms to meet your own financial condition.

Thousands of Southern men and women have taken advantage of the opportunity and trained themselves for a higher calling, a better salary and a greater opportunity for advancement. Many who have accepted the positions we offer have risen to the top of the ladder, and are numbered among America's foremost and wealthiest business and professional men and women.

An institution with such standing and reputation as the Georgia-Alabama Business College does more to advance the business interests of its graduates than can be done by any amount of family or personal influence.

Consider your present status—Would you not like to improve your station in life, increase your income, attain financial independence and success? An opportunity awaits you, for positions are being constantly offered us that must be filled.

Write for our inspiring book, "Your Future—What Does it Hold in Store?" It is sent free on request, explains our offer in detail and points the way to a brighter future.

Address: Dept. B6, Georgia-Alabama Business College, Macon, Ga. or Dept. B6, Georgia-Alabama Business College, Atlanta, Ga.

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Oktibbeha County		Strayhorn	7.35
Bethesda	8.00	Tyro	10.00
Maben	27.00	Tippah County	
Self Creek	17.08	Blue Mountain	330.99
Starkville	303.88	Lebanon	8.75
Panola County		Tishomingo County	
Good Hope	17.50	Belmont	150.00
McIvor	8.00	Tunica County	
Pilgrims Rest	69.00	Nothing	
Sardis	24.10	Union County	
Tocowa	17.00	Blue Springs	12.00
Pear River County		Mt. Gilend	28.00
Poplarville	8.50	New Albany	74.49
Perry County		Walthall County	
Prospect	33.00	Knox	10.00
Pike County		Magees Creek	8.00
Balla Chitto	16.15	Salem	10.79
East McComb	13.00	Union	13.50
South McComb	18.00	Warren County	
Mt. Zion	1.10	Antioch	18.52
Osyka	35.00	Redwood-Bethany	7.65
Silver Creek	20.00	Washington County	
Silver Springs	22.75	Arenia	128.15
Pontotoc County		Wayne County	
Cherry Creek	42.00	Clara	22.00
Furrs	17.00	Clear Creek	5.00
Toxish	6.80	Webster County	
Troy	23.15	Bluff Springs	3.75
Prentiss County		Mathiston	9.50
Baldwyn	60.00	New Hope	30.00
Oak Hill	21.00	Philadelphia	10.78
Piney Grove	5.00	Wilkinson County	
Quitman County		Centerville	65.00
Crowder	17.00	Winston County	
Walnut	13.86	Mt. Carmel-Noxapater	5.00
Rankin County		Unity	9.50
Concord	59.50	Yalobusha County	
Dry Creek	45.35	Bethel	28.10
Mizpah	79.00	Clear Springs	86.85
Mt. Creek	55.55	Ehm	25.00
Oak Dale	7.90	Yazoo County	
Rehoboth	20.00	Rocky Springs	22.00
Star	6.25		
Union	30.32		13,541
Scott County		LAFAYETTE A. H. S. MEETING	
Forest	6.00	Last night brought to a close the	
Harperville	26.25	greatest revival that I have ever	
Hebron	3.30	had the privilege to attend. Forty-	
Hillsboro	0.35	five of our boys and girls were	
Homewood	9.50	saved out of a possible forty-eight	
Line Creek	20.00	lost ones. Our hearts are grateful	
Morton	5.09	to God for the wonderful power	
Springfield	23.05	manifested in the lives of boys and	
Sharkey County		girls, men and women.	
Anguilla	51.25	Here is the way it came about:	
Catchings	145.00	Our faculty got together and un-	
Rolling Fork	38.35	animously decided that we should	
Simpson County		put forth every effort to reach the	
Braxton	20.00	boys and girls out of Christ. We	
Corinth	25.00	were definitely led to Brother J. M.	
Goodwater	40.00	Metts of Durant to do the preaching.	
Harriaville	39.00	He preached with the most wonder-	
Pine Grove	17.25	ful power I have ever heard. From	
Smith County		the very beginning one could feel	
Beaverdam	2.30	the spirit of God moving. In a	
Beulah	12.25	wonderful, mysterious way. The	
Good Hope	11.75	devil worked hard but thanks be to	
Raleigh	7.16	God who gave us the victory, our	
Union	3.50	prayers were answered and the	
Walnut Grove	4.00	lost were saved.	
Stone County		Brother Metts is a wonderful man.	
Nothing		He has the tact to win friends and	
Sunflower County		hold them. His deep conviction, his	
Bethel	6.00	wonderful consecration, his earnest	
Sunflower	12.32	prayer life, his forceful preaching	
Tallahatchie County		make him an ideal man for such	
Ashland-Casella	16.00	work among young people. We can	
Brazil	10.25	never thank him enough for his	
Cowart	4.16	work among us.	
Scotland	2.18	Some may think an Agricultural	
Spring Hill	4.00	High School is not a place for a	
Tutwiler	57.00	revival meeting and think it should	
Vance	25.00	not be so used, but I think First	
Webb	900.00	Things should come first, therefore,	
Tate County		I believe it is an ideal place. I be-	
Central Coldwater	297.00	lieve Christian education is the only	
Hickory Grove	11.00	education worth while. Students	
Mt. Zion-Independence	108.40		

should first betought the way of salvation and then the training of the mind to work out that salvation with "Fear Trimming." To God be the glory!

THINGS FROM TCHULA

The new brick church is nearing completion. The contractor says we can occupy it early in January. It will be an elegant building, well suited for all lines of church work. The building will cost, when seated about \$12,500.00. The entire community is proud of it.

On Monday afternoon, November 26th, the Tchula W. M. S. held a business meeting and an Orphanage box packing, and the pastor had the pleasure of being present. The devotional service conducted by one of the members was a real spiritual feast. The report from the two circle leaders showed that the sisters had been "either idle nor unfruitful abounding in the work of the Lord."

And then the unwrapping and packing. The box consisted of ready made garments, made with their own hands. The entire company—and there were over twenty of them present—were each a real Dorcas. When we added up the very low estimate value of the things that went into the box, the sum was \$143.15. It was indeed a happy occasion.

The same ladies some two weeks before gave the Baptist men of the community a splendid banquet with a helpful and interesting program. Brother N. T. Tull, of Jackson, delivered the principle address of the evening, taking for his subject, "Church Finance." He won the folks and scored a victory for the Budget and Envelope system. A number of our "Meadow Prayer Meeting." Eden men were present and added much to the religious enthusiasm of the meeting. The Tchula men are rapidly coming to the front in assuming church obligations. The pastor is greatly rejoiced as he sees the evidences of growth in the part of his Tchula flock.

Teacher "How is the earth divided?"
Johnny—"One-fourth land and three-fourths water, except the Missouri River, which is half and half."
Has any one seen Pete?
Pete who?
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Kerosene him yesterday and—he hasn't benzine since.—Ex.

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RELATIONSHIP OF BAPTISM TO THE LORD'S SUPPER.

T. T. Shields, D. D.,

Pastor of the Jarvis Street Baptist Church, Toronto, Canada.

"Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and the Holy Spirit,

"Teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world. Amen."—Matthew 28:19-20.

I want to speak for a very few minutes this evening on the relation of the two ordinances which the Lord has enjoined upon His Church. Is there not special significance in the fact that there are but two, that He swept away all the ceremonialism and gathered up the teaching of the gospel, the truth of the gospel, in two simple but comprehensive illustrations—the ordinance of Baptism and the ordinance of the Supper?

I would remind you, first of all, of the significance of their symbolism. You are familiar with the picture which you have witnessed this evening. Baptism is expressly declared to be a symbol of the burial and resurrection of Christ: "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of His resurrection." That is what you have witnessed this evening. It is a symbolic representation of the heart of the Gospel; for in that striking summary of gospel truth with which Paul prefaces his great treatise on the resurrection in the fifteenth chapter of 1 Corinthians, he says, "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures, and that he was buried, and that he rose again on the third day, according to the scriptures." That is the gospel—the crucifixion and the resurrection of Christ. This great truth is the heart of the Christian revelation, and God has summarized it pictorially in the ordinance of baptism. That is what baptism means: it is God's way for the believer to confess to all the world his identification with Christ on the cross, in the grave, and in the newness of resurrection life. I am not going to argue this evening the question of the value of preserving that symbolism. If only we can rid our minds of human preconceived notions, if we can come to the simplicity of the New Testament, we shall see how fitting, how wholly appropriate immersion is.

In the next place you have the ordinance of the Supper—the broken bread and the outpoured wine, representative of the broken body of the Lord Jesus Christ, and the shed blood of the Lamb of God. And do you see, dear friends, how this great central truth is wrapped up in both

these ordinances; as though God Himself would lay special emphasis upon that great central truth of the gospel? The death of Christ, the resurrection of Christ—these are the great matters concerning which the church is to bear witness "till He come." But whereas the ordinance of baptism symbolizes our union with Christ in death and resurrection, the ordinance of the Supper symbolizes our continuous participation in His life. In the one case you have the figure of life derived from Christ, born out of the grave of the Lord Jesus unto a new life; "begotten again unto a living hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time." But in the ordinance of the Supper you proclaim to all the world that the life which was given you from Christ can be sustained only by Christ. And as we are born from the grave of Christ, so we are to live in abiding communion with Him, feeding upon Him continually. His body the food of the soul, His blood the drink of the soul. The ordinance of the Lord's Supper, therefore, symbolizes our union with Christ, and our abiding fellowship with Him.

That, I know, is a commonplace, and some of you will be inclined to ask why we make so much of these ordinances. I confess that I am frequently rebuked in my own spirit that I make so little of them. In view of the fact that the Lord Jesus Himself was baptized, that He gave His disciples commandment that they should disciple all nations, "baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," that He Himself instituted the ordinance of the Supper and strictly enjoined it upon His followers that they should do this until He should come, then I think we are failing in our duty and living far below our privilege if we do not lay precisely the same emphasis upon these ordinances that our Lord Himself did. Therefore, I want to bring this truth to you this evening with a prayer in my heart that the Spirit of God may lay it upon the heart and conscience of every hearer here, that you may consider before God your duty to Him in respect to these matters.

Let me now say a word or two about the order of these ordinances. Baptism comes first in order in its institution. "Jesus made and baptized more disciples than John." The disciples of Jesus professed their discipleship by being baptized; and He enjoined this upon the church, that we should disciple the nations, baptizing them. And then you will find as you turn to the chapter concerning which I spoke two weeks ago, containing Peter's great sermon on Pentecost, the apostolic interpretation of the great commission. When Jesus said, "Go ye therefore, and teach all nations, baptizing them," what did he mean? What did the apostles understand Him to mean? For our answer, hear Peter

on the day of Pentecost. "Men and brethren, what shall we do? Repent, and be baptized, every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is made unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. Then they gladly received his word and were baptized: and the same day there were added unto them about three thousand souls." And these having been baptized, what did they do? "They continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." First of all, they repented; then they believed; and then they were baptized. Then they put themselves to school to the apostles; and continued in their teaching, and also in the observance of the Supper, "in the breaking of bread, and in prayers." Baptism came first, and the Lord's Supper came afterwards.

Then if you glance at its symbolic teaching you will find that this is their essential order. I have already anticipated this point by reminding you that the one represents life derived from Christ, and the other, life sustained by Christ; first, the birth from the grave into newness of life; then the heavenly Manna, and the Fountain opened for the refreshment of the new-born spirit. So that you see by the order of their institution, the order of their observance by those who certainly were best qualified to interpret the Master's injunction, and by the doctrinal teaching of the ordinances, baptism should precede the Lord's Supper.

I must now offer a few observations about what is frequently styled the practice of restricted Communion. I do not know how many people have come to me and have said, "I believe with you in a great many things; but I do not believe in your practice of what is called close Communion." I venture, therefore, to explain our position in respect to that matter.

In the first place, it is not intended to imply any superiority on the part of those who have been baptized. We do not believe that baptism has anything to do with the salvation of the soul; but that baptism has its proper place in the life of one who is already saved. And it is our testimony continually, it has been our testimony as Baptists historically, that when baptism is applied to one who is not born again, it is entirely out of place and contrary to the teaching of Scripture. So that you will see clearly that whatever else it may mean, this practice of restricted Communion does not reflect upon the genuineness of the Christian profession of those who are unbaptized. I will show you in a moment that it is a matter of witness only, to the authority of the Word of God. We do not believe that people are saved by baptism, nor do we for a moment say that people are unsaved because they have not been baptized. We believe that baptism has its place as an act

(Continued on page 15)

IN MEMORIAM

In Memoriam

Mrs. M. E. Rimes passed from earth to her heavenly reward August 19, 1923, at her home in Tylertown, Miss. She, who was Mary Elizabeth Hood, was born in Copiah county, near Crystal Springs, Miss., and on her birthday this November 19, 1923, she would have been sixty-nine years old.

She came to Pike county at the age of ten years, an orphan, and lived with relatives, Mr. and Mrs. John D. Simmons, who lived at Simonsville, Miss. After her marriage to Mr. Louis C. Rimes of that place, they made their home there.

They both became members of the Baptist church early in their married life, to which they were devoted. Her husband and three children have preceded her to her heavenly home. Eight children and one brother and their families are left bereaved. We miss her, and while we submit to God's will we believe we can truly say, "She hath done what she could."

O, mother dear, Jerusalem,
When shall I come to thee?
When shall my sorrows have an end,
Thy joys when shall I see?
O happy harbor of God's saints!
O sweet and pleasant soil!
In Thee no sorrow can be found,
Nor grief, nor care, nor toil.
—Belle Rimes.

Obituary

On November, 18th, at her home in Learned, Miss., "Aunt Mag Lowery answered the great call."

Sister Lowery was in her eighty-third year, and has been a devoted servant to the Lord since early girlhood and faithful to her friends. She enjoyed the richest blessing from the Savior to the very last, being permitted to attend regular service at eleven A. M. and a funeral service at two P. M. the same day, she answered the call at six P. M.

The Baptist church and community of Learned have lost one of their best members and citizens.

Two former pastors, Dr. Carter of the Orphanage, and Brother Haman were present and participated in the funeral service. The manner in which they spoke of her devotion to the services of the Lord, demonstrated the value of Christian devotion.

Yet a little while we linger
Ere we reach the journey's end;
Yet a little while of labor,
Ere the evening shades descend;
Then we'll lay us down to slumber
But the night will soon be o'er;
In the bright, the bright forever
We shall slumber never more.

Her pastor,
R. T. LANGLEY.

IN MEMORIAM

Mary Steen Norwood was born in Rankin County, Mississippi, in 1866. Died in Hinds County, near Raymond, 1923. Her entire life after completing her school course was given to teaching. And this loving tribute is paid to the memory of

her as a great teacher.

She was gifted with unusually good common sense, which stood her in a preeminent degree as qualified to teach. She always dealt with her pupils from the standpoint that God never made two human beings alike; hence she never attempted to deal with two alike. Her close study of the characteristics of each pupil marked her as "The Teacher."

She was gifted with a strong personality. While one of the gentlest souls that ever lived, she could not come in contact with others without leaving her impress. This marked her as "The Teacher."

She was gifted with the ability to read human nature as few men and women are gifted. It was almost impossible to deceive her as to the character of one with whom she had to deal. She could see beneath the surface with such clear vision that many whom others thought incorrigible, she found tractable. There are numbers of men and women who look back over life today and say with gratitude, "Miss Mary made me what I am," "Miss Mary saved me from a life of failure."

Above all she was of an intensely devotional nature. Her sincere consecration to her Lord and Master was shown in every undertaking of her life. Her influence as a quiet, unassuming gentle Christian was felt wherever her rare personality abided.

After some months of suffering she was called Home to Glory. But her influence is felt in the lives of hundreds, yes thousands all over the State. Nowhere so much as in the homes of those who had the privilege of claiming her as their very own; she was rarest and sweetest with her own. She has gone to receive a crown of Life. But she has left behind her that influence that will help others obtain that crown.

MRS. SARAH IZARD.

Mrs. Sarah Swiley Izard, wife of J. V. Izard, departed this life Oct. 18th, after an illness of several weeks. She was seventy-three years of age. At the age of sixteen she was married to J. V. Izard; for fifty-seven years she lived happy in his love, support and protection. To this union were born twelve children, three dying in infancy, and a daughter dying at the age of 28, leaving five sons and three daughters living. The sons are Dr. S. E. Izard, a very prominent physician of New Hebron; O. P. Izard, a leading merchant of New Hebron; R. M. Izard, a druggist of Silver Creek; H. V. Izard of Biloxi, and Dr. V. L. Izard of El Paso, Texas. The daughters are Mrs. G. M. Crews and Mrs. H. E. McCordel, both of Copiah County, and Mrs. M. L. Fester, Stephens, Ark. She also leaves one sister and two brothers and the beloved husband to mourn her going.

At the age of sixteen she trusted Christ as her Savior and united with the Baptist Church. It was her privilege to be a charter member of two Baptist churches, Strong Hope in Copiah County and New

Hebron, of New Hebron, Miss. She was faithful and true to her church, was a devoted Christian and a strong believer in prayer. It was the writer's privilege to visit her a number of times during her last illness and spend some time in prayer with her. He never left her room without her making special request of him for prayer.

She was a devoted wife. Before departing for her eternal home she called her husband to her bedside and placed her arms about his neck and with beautiful and touching words expressed her love anew to him.

Her mother heart went out in a great way for her children. She lived to see each one of them saved and a member of the church.

It can be truly said of her that she has fallen asleep in Jesus. In her going our church has lost a faithful member, our town has lost a "Mother in Israel." To the sorrowing children and the broken-hearted and lonely husband we would say, "Emulate her life and look forward to the time of meeting where parting will be no more."

After services conducted by the writer, being assisted by Rev. J. P. Williams and C. H. Mize, her body was laid away in the New Hebron Cemetery to await the resurrection morning.

B. E. PHILLIPS.

(Continued from page 14)

of confession, as an act of obedience to the Lord Jesus.

Let me point out to you that it has been the universal practice of all evangelical churches—I think I may go farther than that and say it has been the practice of every church that bears the Christian name, even including the Roman Catholic Church, to place baptism before the Lord's Supper. You cannot find a single instance of one who had not openly confessed his discipleship in God's way, coming into the fellowship of believers, and observing the ordinance of the Supper. The Anglican church recognizes that; the Methodist church recognizes that; the Presbyterian church recognizes that; the Congregational church recognizes that. But those bodies who observe the ordinances of Baptism and the Supper absolutely agree that it is the teaching of Scripture that baptism precedes the Lord's Supper. Even the Roman Catholic Church would be in agreement with the evangelical interpretation so far as this one matter is concerned.

NOW, LET ME MAKE THIS CLEAR TO YOU. IT IS OUR CONVICTION THAT THERE ARE TWO THINGS REQUISITE TO NEW TESTAMENT BAPTISM: ONE IS, THE SUBJECT OF BAPTISM MUST BE A BELIEVER. THE REQUIREMENT THAT WE SHOULD BELIEVE ON THE LORD JESUS CHRIST. AND I DARE TO SAY, AT THE RISK OF OFFENDING—I WOULD NOT OFFEND YOU IF I COULD HELP IT—BUT I DARE TO SAY THAT INFANT BAPTISM HAS BEEN THE PROLIFIC MOTHER OF NEARLY ALL THE EVILS WHICH HAVE

CURSED THE CHRISTIAN CHURCH.

Let me speak for a moment to you mothers who say it is a lovely thing to present children to Christ. Certainly it is; present them to Christ but do not invent a ceremony which He never instituted, and in the Name of the Father, Son and Holy Ghost, call it baptism. It is not baptism. There is not one solitary instance within the pages of God's Book recorded where any person was ever baptized who had not first of all professed his or her faith in the Lord Jesus Christ. Infant baptism is contrary to the teaching of Scripture, and is an act of disobedience to Jesus Christ.

Moreover it has had the effect of putting the name of Christian upon people who are not Christian. As for example, in the Anglican Catechism, "What is thy name?" And following the answer, "Who gave thee that name?" "My godfathers and my godmothers in my baptism, wherein I was made a member of Christ, a child of God, and an inheritor of the kingdom of Heaven." But nobody was ever made a member of Christ, a child of God, and an inheritor of the kingdom of Heaven by baptism. Infant baptism has put the name of Christian upon tens of thousands—upon millions, who never have tasted that the Lord is gracious. The ceremony was performed without their knowledge or consent; and they were sent out into the world with a Christian name upon them. Put all these things aside, I conjure you, and get back to New Testament teaching; have done with

these human, man-made ordinances, and let the Lord Jesus be all and in all.

Now, there is another thing: As we have said, baptism is immersion. If you do away with that, you destroy its symbolism. You do not bury people by sprinkling them; you bury them by covering them; by submerging them; "We are buried

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with Christ by baptism." I will not argue that point. Any candid mind will readily admit that baptism means immersion; and there is no man on earth who has any reputation for scholarship to lose, who will dare to say that baptism means anything but immersion. It is but corruption of the text of Scripture to put any other interpretation upon it. Baptism is the immersion of the believer in water in the Name of the Father, and of the Son, and of the Holy Ghost.

Very well, then, why do we practice restricted Communion? Simply for this reason: we must maintain our testimony. And we say to every person who has not been immersed in the Name of the Father, and of the Son, and of the Holy Ghost, upon profession of faith, "You have never been baptized." I do not care whether you are an Anglican, or Methodist, or whatever you are, if you have not believed on the Lord Jesus, and upon profession of your faith been immersed, you have not been baptized.

But you say, "Why should you exclude us from the Communion?" We do not exclude you. Do as you are told. Go back to the order of the New Testament. Do what the Scriptures teach you. What right have you to say, "I prefer to come to the Lord's Supper, but I do not want to be baptized." Both ordinances are equally important. Neither is more important than the other. Both are commanded by Christ, and the simple and logical thing is to put them in the order in which they are put in the Book. And then do as the Lord has commanded.

Now just this word, for we have the Communion service following, and after that I have to preach at our great open air service. I did not intend to speak as long as this; although I would like to go on for a couple of hours with you on this subject.

Is it, after all, so important? Is it important that we should maintain the scriptural order? What do we do if we change the order? I think I will tell you the story of an Anglican clergyman whom I met on a car on Carlton Street a few years ago.

He said, "I would like to ask you a question. We have in our church two parties, two sections of the church—the high church, and the low church. Now," he said, "the high church people are strict communists; and I understand you take the same position."

I replied, "Supposing some one were to come to you and say, Sir, I want to observe the ordinance of the Lord's Supper, but I have never been baptized in any form. What would you do?"

He said, "I should refuse."

I asked "Why?"

"Because," he said, "that is the teaching of Scripture; that is the practice of the church all down through the centuries so far as I know."

I said, "Would you insist upon that—that baptism should precede the Lord's Supper?"

"I certainly would."

I said, "Supposing you believed

that immersion of the believer and nothing else was baptism. What then?"

"Oh," he said, "Is that the way you put it?"

I said, "Yes. That is how we put it."

He shook hands, and said, "You occupy absolutely the only logical position. I should take your position precisely."

I said, "Of course. If we do not, we do one of two things: either we invite people to reverse what we believe to be the scriptural order; or we certify to the validity of a baptism in which we profess not to believe."

Now, why do we do this? Simply that we may maintain our witness to the truth of the New Testament. We pass no judgment upon anybody; but we say as for ourselves we believe in the finality and supreme authority of the New Testament in these matters, and we are going to follow it to the letter.

Does it matter? Well, if I had time to trace the origin of infant baptism, historically, and its influence upon the Christian church; or if I could show you what it means to depart from the simplicity of the New Testament in respect to the ordinance of the Supper, regarding it merely as an ordinance for believers only, or those who are partakers of the life of Christ—if I had time to show you how departure from that has led to the sacrifice of the mass and all the abominations of Rome and of the whole sacramentarian system, you would see the importance of holding fast to the simplicity of the New Testament.

That is what this church stands for. We do not police our tables; we do not tell people they must not come to the table. We tell them plainly that there are two ordinances; that Baptism is first, and the Lord's Supper afterwards; and that only the immersion of the believer is baptism. And when we have done that, our responsibility ends. We have borne our testimony. It is for you to decide what you are going to do after that. But we do not invite, because we cannot invite those whom we believe have not been baptized without a repudiation of principles which we believe and profess.

I must add this word to any who are unconverted: Are you not glad that the way of salvation is so simple? As these dear children of God went down into the water and came up again, could you not see yourself upon the cross in the Person of Jesus, until the last farthing of your indebtedness was paid, and He bowed His Head and gave up the ghost, when He had said, "Is it finished?" Do you not see that it was you who went down into the grave with Jesus, you were buried with Him; and when on the third day He came up and no man dared again to put his hands upon Him, it was you, my friend, who came out of prison, with everything paid? There is therefore now no condemnation to them which are in Christ Jesus. Are you not glad that the Lord gave a simple ordinance like this, so that you can tell the whole world what has happened, that you are one with

Christ in death, in burial and resurrection.

This world is a disappointing place. But there is one table that is always spread for the hungry soul. Are you not glad that in the Father's house there is bread enough and to spare, and that you can come and take that bread, the symbol of His precious body, and feed your hungry soul upon it—not that the bread means anything, but that the spiritual reality behind it means so much?

And you take the cup and drink of the wine, which is precious blood, and you come to understand what the writer to the Hebrews meant when he said: "Now the God of peace, that brought again from the dead our Lord Jesus, our great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in His sight, through Jesus Christ, to whom be glory forever and ever. Amen." Trust in the Lord Jesus; believe in Him; and then open the Book, and say, "I am a believer. I am saved by grace. I will not ask what my father did, or what my mother did, or what my minister has taught me; I will come to God's Book, and I will do what the Bible tells me to do." And if you do that, you will be buried with Christ as these sixteen rejoicing believers were tonight. And then you will come to the Lord's table, and you will delight to do it often, and thus show the Lord's death till He come.

This is not a sermon but a simple talk on an important matter; and if you will wait for a little while after the Communion service, I will preach to you in the open air. Let us pray.

LOUISVILLE

The Rev. S. G. Pope, formerly pastor of the First Baptist Church of Belzoni, Mississippi, is now in charge of the pastorate here, succeeding the Rev. L. A. Moore.

This field was without a pastor for some several months after the resignation of Brother Moore, and the church was very fortunate in securing the services of such a man as Brother Pope. He opened his work with us with a two weeks revival, doing the preaching himself, and it was indeed a revival for the church. Brother Pope's sermons, many of which were on Stewardship, were forcibly delivered and met with hearty response. The singing was conducted by Brother Whitaker of the Bible Institute of New Orleans.

The church has noticeably taken on new life with the coming of the new pastor. The church services, the weekly prayer services, the Sunday Schools, and the W. M. U. are growing with every meeting.

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